

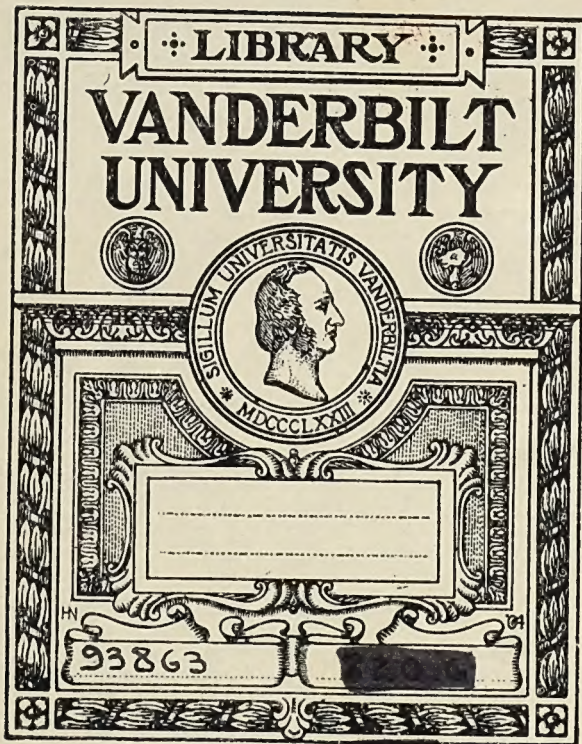
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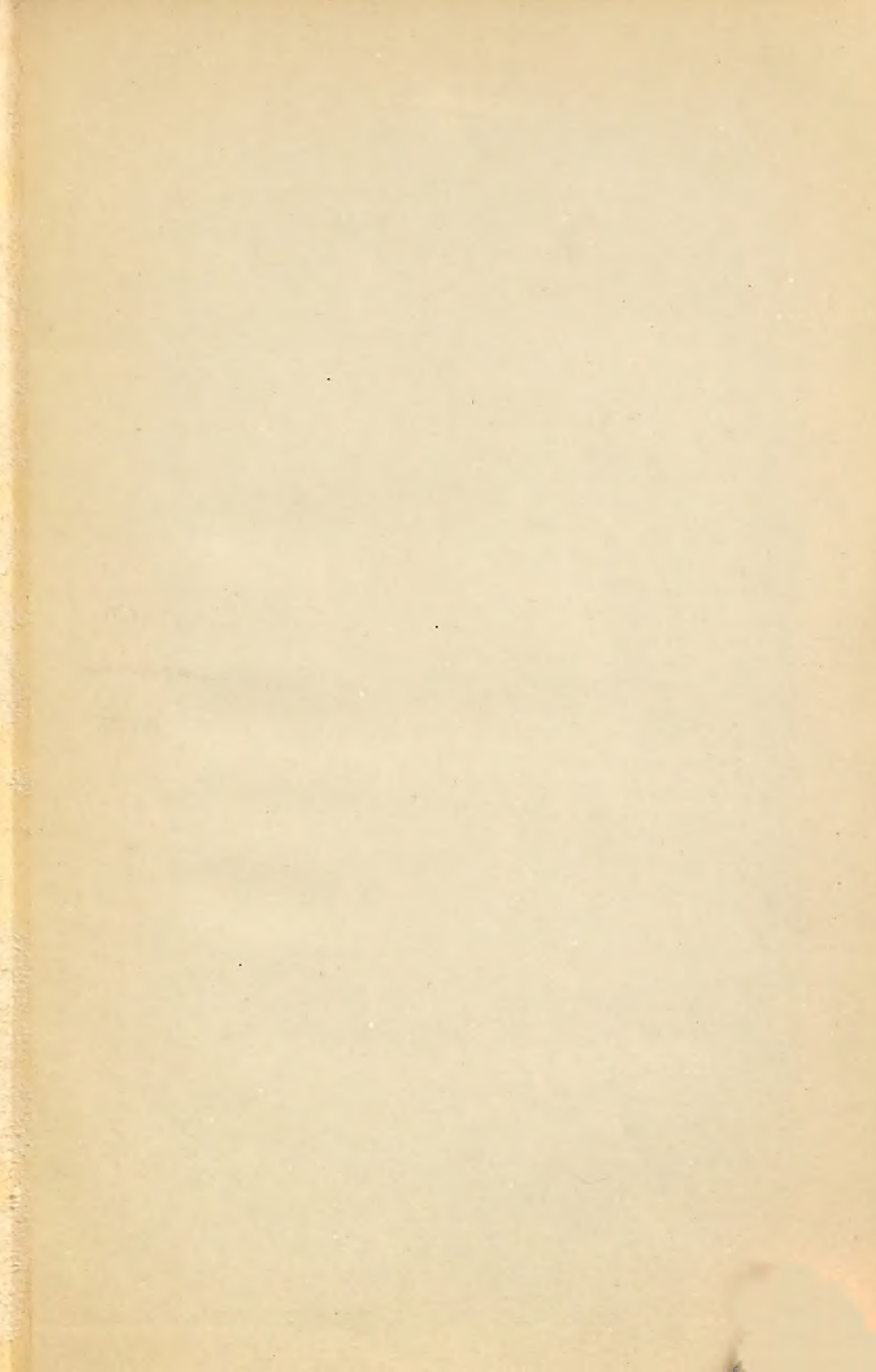
The Middle English Stanzaic Versions
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Life of Saint Anne

Early English Text Society.

Original Series, No. 174.

1928 (for 1927).

Price 10s.



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The Middle English Stanzaic Versions
of the
Life of Saint Anne

EDITED BY
ROSCOE E. PARKER

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS,
AMEN HOUSE, E.C. 4.
1928.

Original Series, 174.

PRINTED IN GREAT BRITAIN BY RICHARD CLAY & SONS, LIMITED
BUNGAY, SUFFOLK.

CORRIGENDA

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1930.

EDITOR'S NOTE

REGRETTABLE errors in transcription and proof reading render this list of corrections necessary to an accurate text. The corrections are the result of a careful collation of the printed text with the manuscripts. Grateful acknowledgment of assistance is hereby made to those reviewers who have pointed out errors in the text and have suggested corrections, but suggestions which were not supported by the manuscripts have not been adopted.

I

MS. UNIVERSITY OF MINNESOTA Z. 822, N. 81.

Line

1 *for* lyking *read* lykyng
 10 " of *read* off
 13 " forthermore *read* forthermare
 14 " our *read* oure
 19 " rytght wys *read* rytghtwys
 22 " bath *read* both
 23 " chylde *read* childe
 26 " his *read* hys
 29 " none *read* fone
 30 " Isrel *read* Isrell
 34 " hys *read* his
 35 " hys *read* his
 38 " parted *read* partid
 39 " partes *read* partyes
 44 " widows *read* wydows
 44 " childer *read* chelder
 64 " walde *read* wolde
 71 " herkyns *read* herkyens
 73 " Apon *read* Apone
 85 " Ioachym *read* Ioachym
 89 " Among *read* Amang
 91 " has *read* hase
 99 " pas *read* pas
 104 " fyue *read* fyve
 107 " war *read* was
 111 " non *read* none
 124 " fynd *read* fynde
 132 " under *read* under
 136 " brith *read* birth
 151 " closed *read* closid
 162 " þe *read* pi
 164 " ȝere *read* ȝere
 177 " seruandes *read* seruands
 188 " doghter *read* doghtere
 203 " modyr *read* nodyr
 213 " invisible *read* invisibile
 216 " grete *read* gret
 246 " oute *read* out
 253 " gan *read* gun
 260 " hyn *read* hym
 274 " Barren *read* Barrand
 295 " When *read* When
 303 " west *read* weste
 314 " was *read* war
 335 " es *read* ys
 336 " is *read* ys
 344 " wer *read* were
 360 " v *read* v.

Line

361 *after* encresed *add* ay
 364 *for* ordard *read* ordand
 366 " pray *read* pray
 378 " poure *read* poure
 383 " towched *read* towchid
 390 " efte *read* ofte
 392 " Legh *read* Logh
 397 " vyrgyn *read* virgyn
 420 " bysshops *read* bysshop
 423 " gud manchilde *read* gudman
 childe
 436 " er *read* or
 439 " matremonie *read* matremone
 439 " fullfill *read* fullfyll
 446 " ensemppyl *read* ensampyll
 450 " two corones *read* twa coronys
 453 " vergynte *read* vergynyte
 458 " wordes *read* wordys
 459 " Gaynsay *read* Gaynesay
 460 " abaythar *read* abyathar
 468 " salams *read* salamon
 475 " þe *read* per
 496 " hame *read* home
 514 " þe yherdes in þe handes *read*
 per yherdes in per handes
 574 " satan *read* datan
 585 " gayf *read* gayfe
 588 " godes *read* godys
 607 " v *read* v.
 619 " v *read* v.
 642 " can *read* can
 644 " fulylled *read* fultyllyd
 647 *after* ylka *add* a
 654 *for* openly *read* oppenly
 655 " blyssed *read* blyssyd
 678 " Ihesus *read* Ihesus
 698 " dred *read* drede
 706 " meet *read* met
 712 " alde *read* olde
 713 " awryght *read* a wryghte
 717 " seruand *read* seruandes
 719 " drynk *read* drynke
 746 " Wayt *read* Wyt
 749 " partes *read* par(ted)
 821 " vergyn *read* vergne
 861 " wys men *read* wysmen
 882 " wersehyp *read* werschyp
 883 " blysed *read* blissed

Line		Line	
893	<i>for sesar read Cesar</i>	1687	<i>for som read sone</i>
911	<i>pe als our neighbours read per als our neighbours</i>	1688	<i>hent read shent</i>
921	<i>payre read fare</i>	1691	<i>beseide read besyde</i>
931	<i>hyr pland read hyrpland</i>	1745	<i>gudness read gudnes</i>
944	<i>guide read gude</i>	1764	<i>Expreyse read Expresse</i>
969	<i>annell read annell</i>	1774	<i>Es read Lo</i>
974	<i>after mary add pan</i>	1782	<i>Told read Tald</i>
984	<i>for lemmad read lemand</i>	1784	<i>thyder read theyder</i>
989	<i>halygaste read haligaste</i>	1788	<i>frendshyp read fronshyp</i>
1009	<i>myght com ne read mayght com na</i>	1789	<i>childe read childe</i>
1011	<i>Speke read Sp(e)ke</i>	1791	<i>wykyd read wykkyd</i>
1018	<i>graped read grapid</i>	1793	<i>blysse read blyse</i>
1022	<i>milke read mylke</i>	1797	<i>hyther read hythen</i>
1026	<i>before read beforne</i>	1842	<i>grate read gate</i>
1029	<i>salk read saw</i>	1855	<i>mykell read mykyll</i>
1036	<i>lufed read lufyd</i>	1866	<i>werkes read werkys</i>
1039	<i>Gabrell read Gabryell</i>	1872	<i>Here of read Hereof</i>
1049	<i>full read ful</i>	1874	<i>Herdely read Hardely</i>
1052	<i>brogtht read broght</i>	1881	<i>alken read awen</i>
1116	<i>meruyll read merueyll</i>	1888	<i>gederd read gederid</i>
1117	<i>per read par</i>	1893	<i>some read sone</i>
1118	<i>laste read last</i>	1956	<i>wade read wode</i>
1157	<i>vij day of hyr read vij. day of hys</i>	1972	<i>wodside read wodsyde</i>
1159	<i>bedlem read bedleem</i>	1981	<i>childe read chylde</i>
1168	<i>called read callid</i>	2014	<i>salbour read sawour</i>
1189	<i>symon read symyon</i>	2016	<i>keped read kepid</i>
1191	<i>C read C.</i>	2040	<i>make read mak</i>
1220	<i>bedlem read bedleem</i>	2060	<i>oyment read oynement</i>
1250	<i>gryued read greued</i>	2066	<i>farynen read faynen</i>
1261	<i>men read mene</i>	2071	<i>oyntment read oyntement</i>
1267	<i>sayd read says</i>	2075	<i>appynly read oppynly</i>
1276	<i>prophetes read prophete</i>	2102	<i>sayd read sayde</i>
1281	<i>folke read folk</i>	2107	<i>sayd read sayde</i>
1283	<i>sykyrly read sekryly</i>	2136	<i>mervayles read mervayls</i>
1310	<i>wald read walde</i>	2138	<i>philopher read philophyr</i>
1401	<i>brek read buk</i>	2148	<i>mayster read myster</i>
1425	<i>heigh read heighe</i>	2163	<i>mervayle read merveyle</i>
1426	<i>bedlem read bedleem</i>	2167	<i>met . . . prophtee read ment . . . prophte</i>
1432	<i>brake read wrake</i>	2170	<i>ountment to oynt kyng read ountiment to oynt pas kyng</i>
1446	<i>per read per</i>	2187	<i>zyt oper seyens read zytt oper seyens</i>
1458	<i>had read bad</i>	2194	<i>aboute read about</i>
1487	<i>liberds read liberdes</i>	2195	<i>sonne read sone</i>
1489	<i>(j)aurneye read (j)aorneye</i>	2200	<i>prophetes read prophotys</i>
1514	<i>Iosep read Iosepe</i>	2210	<i>sayd read sayde</i>
1523	<i>thoght read thogh(t)</i>	2215	<i>god read gode</i>
1537	<i>dronken read dronkyn</i>	2216	<i>sogth read soyth</i>
1543	<i>pradyssc read paradyssc</i>	2227	<i>pai read paim</i>
1583	<i>refresshed read refresshyd</i>	2247	<i>Bo(t) read Bot</i>
1584	<i>Boyth read Boythe</i>	2257	<i>befell read befiell</i>
1588	<i>chldyr read chldyr</i>	2261	<i>brake read breke</i>
1603	<i>zyll read zytt</i>	2299	<i>frendes read frendes</i>
1610	<i>slone read sclone</i>	2305	<i>ton read toun</i>
1615	<i>bathe read bothe</i>	2318	<i>bred read bud</i>
1634	<i>wate read wote</i>	2326	<i>oyt read out</i>
1651	<i>Allowe read Alowe</i>	2346	<i>don read down</i>
1653	<i>frend read frendes</i>	2354	<i>ner hand read nerhand</i>
1685	<i>som read sone</i>	2375	<i>agayne read agayn</i>

Line		Line	
2414	<i>for</i> skarate read skarote	2781	<i>for</i> nar read narer
2416	„ ton read toun	2785	„ a wary sone read a warysone
2417	„ bon read boun	2800	„ seruaut read seruantes
2424	„ all read yll	2803	„ A bown read Abown
2456	„ luyfyd read luyfyd	2858	„ no thyng read nothyng
2472	„ harmles read harmlees	2865	„ son read fon
2479	„ Som read Sum	2878	„ josep read jospe
2483	„ Unhes read Une(t)hes	2881	„ laste read last
2485	„ childer read chylder	2893	„ argument . . . newd read argumentes . . . mewd
2487	„ Ruttes read Nuttes	2906	„ son read sone
2488	„ mittes read nuttes	2935	„ sayd read sayde
2491	„ child read childe	2941	„ withawten read withowten
2505	„ lebardys read lybardys	2945	„ 3e read 3i
2530	„ kene read keme	2961	„ sone read som
2534	„ Forpe read Forpi	3027	„ mau read may
2536	„ empour read emperour	3032	„ lykes read lyked
2545	„ Not read not	3068	„ bestrade read bystade
2562	„ best read bestes	3096	„ pai read paim
2565	„ ton read toun	3133	„ sayd read sayde
2566	„ arnold read arnald	3169	„ seruands read seruandes
2574	„ best read bestes	3177	„ hert read hertes
2594	„ fete read feyte	3189	„ pam made par read pan made pai
2596	„ sayd read sayde	3211	„ alto bryste read al tobryste
2618	„ pan read pam	3219	„ es read was
2641	„ harvest read hervest	3259	„ ihesus pat read pat ihesus
2657	„ pur read pour	3280	„ somwat read somwqat
2669	„ pem read penne	3309	„ drynke read drynk
2684	„ pat read par	3313	„ gud read gude
2703	„ clothes read clathes	3361	„ salve read sawe
2706	„ Be leve read Belyve	3367	„ Thurghout read Thurgehout
2733	„ wrang read wrang	3385	„ warlde read warld
2738	„ pu read pow	3394	„ twelfe read twe(l)fe
2746	„ salve read sawe	3411	„ yhouth read 3houth
2747	„ sawe read haue	3430	„ thynk read thynke
2763	„ laue read layue		
2764	„ als read also		
2771	„ sayd read sayde		

II

MS. TRIN. COLL. CAMB. 601 (ENGLISH
POETS, R. 3. 21).

Line		Line	
Title: <i>for</i> Sancte Anne matris Sancte read beate Anne matris beate		65	<i>for</i> herts read hertes
1	<i>for</i> O blissyd read [O] blissyd	66	„ Remember read Remembre
3	„ Qwykyn read Quykyn	67	„ you yowr read yow your
4	„ verray read verrey	68	„ dowteles read dovteles
8	„ undyrstand read vndyrstand	71	„ Bethynk read Bethynke
23	„ displesure read dysplesure	84	„ peteous read piteous
29	„ cometh read commeth	85	„ are read art
34	„ wytte read wyttes	86	„ thre read gre
37	„ seynts read seyntes	87	„ worshyppyd read worshippyd both
44	„ cannot read cannat	91	„ Wo read Woo
48	„ me read we	92	„ me read my
62	„ spede read procede	94	„ yowre read youre
		98	„ yowr read your

Line		Line	
99	for O read [O]	369	for godds read goddes
106	„ vndyrstand read vndyrstond	381	„ hourer read houre
108	„ land read lond	397	„ aungells read aungelles
115	„ seynts read seyntes	401	„ Known read Knowyn
118	„ patriarks and prophets read patriarkes and prophetes	404	„ none read non
121	„ trewe read trew	406	„ chaunged read chaungyd
129	„ Cardyd read Gardyd	425	„ besyd read besyed
134	„ syne read tyne	426	„ crysts read Crystes
144	„ odours read odour	440	„ crysts read crystes
148	„ vyrgyns read virgyns	441	„ sauaceron read sauacion
150	„ ethrall read eternall	451	„ crysts read crystes
166	„ sucoure read socoure	467	„ veritable read inimitable
194	„ has read hath	481	„ gyrdell read gyrdyll
204	„ aungeles read aungelys	485	„ trynyste read Trynyste
221	„ lyste read lyfte	491	„ modyr read moder
229	„ crestyons read creftuous	492	„ our read oure
239	„ only read onely	504	„ wisdom read wysdom
240	„ materal read matere	505	„ from read fro
250	„ verly read verlyly	506	„ show read shew
260	„ blyssyd read blessyd	515	„ Gabraell read Gabriell
264	„ comyng read commyng	519	„ coupled read couplyd
270	„ doubles read doutles	520	„ conneccion read coniunccion
271	„ mighty read myghty	523	„ forme read fourme
272	„ thyngs read thynges	540	„ godds read goddes
273	„ Passing read Passyng	542	„ aungells read aungelles
275	„ proud vertues read prouyd vertues so	550	„ trynyste read Trynyste
284	„ lustyse read lustyse	552	„ worlds read worldes
285	„ besyd read besyed	556	„ fadyrs read fadyres
295	„ boose read Roose	568	„ hyr read her
296	„ notwithstanding read nat- withstandyng	581	„ bonds read bondes
301	„ godds read goddes	591	„ mellyflous read mellyfluous
329	„ worshipped read worshippyd	600	„ godds read goddes
330	„ Sertayn read Certayn	601	„ Commytted read Commyttyd
336	„ godds read goddes	611	„ hys read ys
338	„ godds read goddes	620	„ Preuuydyd read Preuydyd
349	„ shepards read shepardes	631	„ Thou read Thow
350	„ tydyngs read tydynges	639	„ Mediatione read Mediatrice
362	„ lyghte read lyght	640	„ are read art
367	„ Comyng read Commyng	646	„ cryste read cryst
		648	„ modyr read moder
		659	„ Explicat read Explicit
		659	„ sancte read beute

III

MS. Bodl. 10234 (TANNER 407).

Line		Line	
1	for Souereynys read [S]ouereynys	57	for wyll read wyl
3	„ tonggs read tongges	69	„ SEynt read [S]Eynt
23	„ godds read goddes	73	„ toun read toune
27	„ tell read telle	74	„ kynggs read kyngges
28	„ housbonds read housbondes	76	„ crist was born read Crist was borne
30	„ deyde as godds read deye as goddes	79	„ manner read maner
32	„ anothyr read another	80	„ godds read goddes
50	„ housbonds read housbondes	84	„ godds read goddes
52	„ born read borne	114	„ would read wold

Line		Line	
122	<i>for tydynggs read tydyngges</i>	301	<i>for weren read woren</i>
136	„ from her purpose <i>read</i> fro her purpos	308	„ preyers <i>read</i> preyeres
143	„ godds <i>read</i> goddes	309	„ preyers þe mountennans <i>read</i> preyeres þe mountennans
147	„ Abraham <i>read</i> Abraham	322	„ mowe <i>read</i> mow
149	„ olde <i>read</i> elde	326	„ old <i>read</i> eld
155	„ strengre <i>read</i> stronger	339	„ schowyd badde no <i>read</i> schewyd badde ne
161	<i>after</i> þei <i>add</i> þat	341	„ schowe <i>read</i> schewe
180	<i>for</i> a mervely <i>read</i> amervely	344	„ werds <i>read</i> werdes
203	„ contre <i>read</i> contre	391	„ all <i>read</i> alle
204	„ land <i>read</i> lond	403	„ knowe <i>read</i> knewe
232	„ feture <i>read</i> fetures	405	„ godds <i>read</i> goddes
245	„ preyors <i>read</i> preyoures	414	„ all <i>read</i> alle
248	„ preyers <i>read</i> preyeres	424	„ tydynggs <i>read</i> tydyngges
256	„ godds <i>read</i> goddes	431	„ gosts <i>read</i> gostes
260	„ when <i>read</i> whan	432	„ words <i>read</i> wordes
264	„ gon <i>read</i> gonn	444	„ feturs <i>read</i> fetures
268	„ sytts <i>read</i> syttes	454	„ plesaunce <i>read</i> plesaunse
281	„ bysshepys <i>read</i> bysshopys	456	„ chaunce <i>read</i> chaunse
284	„ from <i>read</i> fro		

NOTES

- I, l. 229 *for* O.E. swæman *read* O.E. swīma
 I, l. 573 „ wrāc „ wracu
 I, l. 2014 *omit*
 II, l. 129 „
 II, l. 295 „

PRINTED IN GREAT BRITAIN BY
RICHARD CLAY & SONS, LIMITED,
BUNGAY, SUFFOLK.

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PREFACE

THIS edition of the Middle English stanzaic versions of the life of St. Anne was undertaken several years ago at the suggestion of Professor Carleton Brown, to whom I am under the greatest obligations for counsel and assistance at almost every step of its preparation. Although the pressure of other duties has perhaps unduly delayed the completion of the task, he has never lost interest in its progress nor failed to lend of his store of knowledge and wisdom.

In the preparation of this edition, I have constantly endeavoured to keep in mind Ritson's dictum: "To correct the obvious errors of an illiterate transcriber, to supply irremediable defects, and to make sense of nonsense, are certainly duties of an editor of ancient poetry." Fortunately, there have been few "obvious errors" to correct or "irremediable defects" to supply. I have contented myself, therefore, with trying to present an accurate text accompanied by such information in the introduction and notes as would "make sense" of what might otherwise be "nonsense" to those not familiar with the peculiarities and associations of "ancient poetry." All textual expansions have accordingly been italicized, and all orthographic and linguistic peculiarities have been dealt with in the notes to the text. In order to prevent undue expansion of the introduction, the lists of words used to illustrate phonological changes have been made typical rather than complete for each poem.

It is a pleasure to acknowledge my indebtedness to Professor Arthur G. Brodeur, of the University of California, for his generous assistance, especially in the philological study of these poems. I have constantly

drawn on his thorough knowledge of early English dialects in my phonological investigations and have always profited from his criticisms. My thanks are also due to Professor George R. Noyes, of the same University, for his kindly assistance in the final revision of my copy. My greatest debt of gratitude, however, is due my wife, who has shared the labour of collating the entire text with the MSS. and has contributed largely to whatever of accuracy and value this edition may possess.

ROSCOE E. PARKER.

University of Tennessee.

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INTRODUCTION

I. BACKGROUND.

WITH the single exception of the version contained in Osborn Bokenham's *Lygys of Seyntys*, the Middle English stanzaic versions of the life of St. Anne have not been printed heretofore nor made the object of special study. This is somewhat surprising, since the life of St. Anne is almost inseparably connected with the life and miracles of the Blessed Virgin and with the stories of the childhood of Jesus, both of which contributed much to English life, literature, and thought during the thirteenth, fourteenth, and fifteenth centuries. We have, it is true, the Joachim and Anna story in the *Legenda Aurea* and the *Cursor Munli*; but these are parts of larger cycles and neither is stanzaic in form. Of these stanzaic versions we have heard little, although modern scholarship has devoted considerable attention to the closely related legends of Mary. Although the body of extant literature in honour of St. Anne is smaller than that in honour of the Virgin Mary, the popularity of St. Anne was persistent in both France and England until the end of the fifteenth century; and the extant Middle English stanzaic versions of the life of St. Anne are here presented for the first time in the belief that they afford significant contributions to our knowledge of Middle English life and literature.

The medieval popularity of St. Anne as a patron saint, the widespread observance of St. Anne's Day, and the considerable body of literature celebrating the life of St. Anne bear witness to her influence in both France and England. The evidence of this influence is to be found in guild records, religious festivals, and literary productions. A brief summary of this evidence reveals the following facts: St. Anne was the patron saint of the first strictly religious guild recorded in the city of London. This was the St. Anne's Guild in the Church of St. Owen, Newgate, established during the reign of King John.¹ Before the end of the fourteenth century similar guilds were flourishing in Lincoln, Lynn,

¹ Westlake, H. F., *The Parish Gilds of Mediaeval England*, London, 1909, p. 16.

Bury St. Edmunds, and other places.¹ By this time the number of St. Anne's Guilds in the city of London had increased to four.² The St. Anne's Guild at Lincoln was active in dramatic productions throughout the fifteenth century and was still in existence at the middle of the sixteenth century.³ Doubtless there were many similar guilds throughout England whose records are no longer extant.

St. Anne's popularity as a patron saint was greatly enhanced by the ecclesiastical sanction of the Feast of St. Anne. This festival, which originated in the Oriental Church during the fourth century, was celebrated by the Church at Constantinople, during the first half of the eighth century, on July 25. It eventually received recognition throughout the province of the Western Church, and July 26 was set apart as St. Anne's Day. On this day the Feast of St. Anne was celebrated at Doune in 1291. Pope Urban VI introduced the festival into England by an edict dated November 21, 1378.⁴ Thereafter St. Anne's Day was celebrated in play, poetry, and festival.⁵ The relation of the popular festivals to the poems published herewith will be discussed hereafter.

As has been stated already, the poems in celebration of St. Anne were numerous both in France and in England. The French poems are, on the whole, earlier and perhaps more numerous than the English. M. Chabaneau has published the most important of the French versions, *Le Romanz de Saint Faniel et de Sainte Anne et de Nostre Dame et de Nostre Segnor et de Ses Apostres*, a long poem of the thirteenth or fourteenth century, from MS. Montpelier 350.⁶ Another poem containing practically the same material is to be found in MS. Grenoble 1137, which belongs to the fourteenth century.⁷ In addition to these long poems, M. P. Meyer has pointed out a number of shorter poems on the same subject.⁸ Likewise many English poems in celebration of or supplication

¹ Westlake, H. F., *The Parish Gilds of Mediaeval England*, London, 1909, pp. 168, 196, and 226.

² Unwin, George, *The Guilds and Companies of London*, London and New York, 1909, pp. 367-369.

³ Leach, Arthur F., "Some English Plays and Players" in *An Old English Miscellany Presented to Dr. F. J. Furnivall*, Oxford, 1901, pp. 233 ff. See also *14th Report of the British Historical MSS. Commission*, Appendix 8, pp. 32-40.

⁴ For a summary of the history of St. Anne's Day, see *The Catholic Encyclopedia*, New York, 1907, I, 538-539; Baring-Gould, S., *Lives of the Saints*, London and New York, 1898, VIII, 564 ff.; and Budge, Sir E. A. Wallis, *Legends of Our Lady Mary the Perpetual Virgin and Her Mother Hanna*, London, 1922, xxv-l.

⁵ Chambers, E. K., *The Mediaeval Stage*, Oxford, 1903, II, 118, and Leach, *op. cit.*

⁶ *Revue des langues romanes*, XXVII, 157-258. I am indebted to Professor George L. Hamilton of Cornell for directing my attention to this poem.

⁷ Bonnard, Jean, *Les Traductions de la Bible en Vers Français au Moyen Age*, Paris, 1884, pp. 181-193.

⁸ *Romania*, XV, 271 and 334 ff.; XVI, 44 ff.; XXXV, 542 ff.

to St. Anne were written between the end of the thirteenth and the beginning of the sixteenth centuries. In addition to those of unknown authorship, poems in honour of St. Anne were written by John Audelay, John Lydgate, and Osbern Bokenham.¹ All these things—guild records, festivals, and literary productions—are evidences of the medieval popularity of St. Anne and indicate, to some extent, the position which she occupies in the annals of hagiography.

The foregoing summary of the history and popularity of the cult of St. Anne furnishes the necessary background for the study of her life as it is presented herewith. Such study as seems necessary will now be made of the date, content, and language of these poems. This will be followed by a study of their sources and an attempt to estimate their influence on Middle English drama.

II. MANUSCRIPTS AND DIALECTS.

(Three Middle English stanzaic versions of the life of St. Anne, none of which has been printed heretofore, are known to be in existence; and two of these versions have survived in two MSS. each. These versions are contained in the University of Minnesota MS. Z. 822, N. 81 (formerly Phillips 8122), Trinity College Cambridge 601 (English Poets R. 3. 21), Chetham Library 8009, Bodleian 10234 (Tanner 407), and Harley 4012. The first of these versions is in twelve-line stanzas, the two copies of the second are in rime royal, and the two copies of the third are in four-line stanzas. In both form and content they constitute three different types, or groups; and all of them, in their present form, probably belong to the fifteenth century.)

The oldest, longest, and most significant of these poems appears as an insertion at f. 185^b of the Minnesota MS., which is a North English Homily Collection, and continues through f. 215^a.² That this is not the original version of the poem is indicated by certain scribal errors, omissions, and dialectal inconsistencies which will be discussed hereafter. This poem is written, nevertheless, by the same hand as the body of the MS.—a hand of the end of the fourteenth or beginning of the fifteenth

¹ Brown, Carleton, *A Register of Middle English Religious and Didactic Verse*, Oxford, 1920, II, 407.

² This is not the last poem in the MS., as was erroneously stated by Professor G. H. Gerould in his dissertation, *The North English Homily Collection*, p. 7. It is followed by a fragment of the life of St. George. This was printed in *Modern Language Notes*, XXXVIII, 97 ff.

century.¹ The writing of the MS. is clear and offers little, if any, variation from the usual hand of the beginning of the fifteenth century. The scribe generally uses γ (p) for an initial *th*- and sometimes for a final *-th*. He also uses the stroked *ll* and *h*, though apparently without significance, and employs the usual stroke over a final vowel to indicate the addition of an *m* or *n*. The same stroke is sometimes used over *m* or *n* to indicate the insertion of a preceding *u*. The curved stroke is so indiscriminately employed after a final consonant that it apparently has little significance. It occasionally seems to suggest the addition of a final *-e*, but it is just as frequently used where such an addition would be preposterous. The long stroked *s*, however, is consistently used for *ser*, and the stroked *p* for *per* and for *pre* or *pro* is distinguished by a straight and a curved stroke respectively. Medial vowels in *pat* and *with* are generally omitted, and the *t* in these words is written above the initial consonant. The *z* is frequently used for *y*, especially in pronouns; and it is sometimes used for *z* and for final *-gh*. Expansion of these contractions is indicated throughout the text by the use of italics. The stroked *h* and *ll*, on the other hand, have been disregarded except in cases where they clearly indicate contractions.

This poem is written in twelve-line stanzas riming aabcebbdbbeb. The riming couplets are four-stressed lines and the tail rime lines are three-stressed lines. The long lines are written down the left side of the MS. pages and the b-rime lines are written down the margins at the right of the pages. These b-rime lines do not, however, constitute a refrain so far as the thought of the stanza is concerned. On the contrary, they carry forward the thought of the stanza just as the other lines do. This method is consistently maintained throughout the 3456 lines of the poem, which relates the whole life of St. Anne after her marriage to Joachim and includes the life of the Virgin and of Jesus to the time of the calling of the first six disciples.

The dialect of the poem is generally Northern, but it contains many Midland and a few Southern forms, as the following summary will show.²

¹ The writing is apparently that of the early fifteenth century. Wells, J. E., says, however, in his *Manual of the Writings in Middle English*, p. 290, "not before 1375-1400." Gerould, G. H., *op. cit.*, says, "not earlier than the last quarter of the fourteenth century." The same authority, in his *Saints' Legends*, p. 171, thinks it safe to regard the original *North English Homily Collection* "as a product of the earlier fourteenth century."

² See the bibliography for a complete list of the works consulted in the preparation of this section.

Words in the phonological tables are starred if they occur in rime in one of the places listed, except in cases where the occurrence of the word in rime is of no significance.

1. O.E. *ā* appears in two forms :
 - a. Nth. *ā* 305 times : ane 422, 641, 937 ; bane(s) 564, 2433 ; hame* 98, 161, 169 ; swa* 15.
 - b. Mid. or Sth. *ȳ* 233 times : one* 545, 986, 1450 ; bone* 117, 197, 690 ; home 725, 1725, 1837.
2. O.E. *a* is lengthened in open syllables to *ā* : name* 17, 2065 ; shame* 97 ; tale 2605.
3. Merc. *a*, W.S. *ea* + *ld* appears in two forms :
 - a. Nth. *ā* 133 times : ald(e) 493, 497, 712 ; bald* 2150, 2457, 2491 ; hald(e)* 139, 680, 1029.
 - b. Mid. *ȳ* 31 times : old(e) 409, 568, 871 ; hold* 2924.
4. O.E. *aē* + *r* in adverbs and verbs appears in three forms :
 - a. Nth. *ā* 54 times : whare 1076, 1508, 1833 ; þar(e)* 227, 420.
 Note : war(e)* (O.N. *vāru*) occurs 54 times : 221, 295, 320.
 - b. Mid. *ē* 162 times ; wer(e) 472, 475, 476 ; þer* 536, 637, 1076.
 - c. Sth. *ȳ* three times : thore 1485, 2080 ; where 2160.
 Note : wore* (O.N. *vōru*) occurs twice in 362, 1376.
5. O.E. *y*, *ȳ* appears as Nth. *i*, *ī*, written *y* : ffyrste 968 ; fyre 226 ; hyll* 159, 1062, 2374 ; syn* 676, 848, 991.
6. O.E. *e* appears in two forms :
 - a. *k* in guttural positions and before palatal vowels arising fromumlaut : knaw* 1773, 1895 ; ylkane* 1921, 2356, 2543 ; kepe 432, 605 ; kyng* 893, 1246 ; mykyll 2617, 2654, 2933.
 - b. *ch* in palatal positions : chese 423 and child, childer regularly.
 Note : O.N. *k* appears as Nth. M.E. *k* in kyrke 1054.
 (Possibly <O.E. *cyrice*.)
7. O.E. initial palatal *g* is written *ȝ* or *yh* :
 - a. *ȝ* : ȝere(s) 164, 2083, etc.
 - b. *yh* : yhong(e) 158, 182, etc.
8. The O.E. guttural stop *g* remained : god 20, 42, 66 ; gude 57, etc.
9. O.E. *h* in the combination *h* + *t* appears as follows :
 - a. *gh* : bryght* 2002 ; broght* 172, 2062.
 - b. *tgh* : rytght 19.
 - c. *ȝ* : noȝt* 89, 124, 153.
 - d. *ȝth* : noȝth 98, 165, etc.

10. O.E. *sc* appears in several forms :
 - a. Nth. *s* 210 times initially in unstressed words : *sall*, *suld*.
 - b. Normal *s(s)h* : *bys(s)hop(e)* 310, 339, 344 ; *fisschers* 3200 ; *shame* 97, 168, 170 ; *shent* 577 ; *worships* 2746.
 - c. The alternative spelling *sch* appears in the following words, each occurring once : *bischope*, *schere*, *schrayfe*, *schryfe*, *schype*.
 - d. O.N. *sk*, which is a Nth. characteristic, appears in *skarthes* 2270 ; and the spelling *skole* 2087 may be an indication of the derivation of the word through O.N. *skoli*.
11. O.E. *hw* appears in three forms :
 - a. Nth. (or E. Mid.) *qw* 41 times : *qwen* 140, 284, 391 ; *qwhen* 24, 649, 2159 ; *qwhat* 726, 927, 1600.
 - b. Mid. *wh* 167 times : *what* 7, 312, 563 ; *when* 508, 524, 724 ; *whare* 1076, 1263, 1303.
 - c. Sth. *w* five times : *war(e)* 2880, 2886 ; *wilk* 3167 ; *wils* 1719 ; *wylke* 2323.
12. The personal pronouns are Nth. in form :
 - a. Feminine singular, third person : *scho* 145 times ; *sho* 13 times.
 - b. Nominative of the third person plural : *þai* 396 times ; *þay* twice ; and *þi* once.
 - c. Possessive of the third person plural : *þer* 86 times and occasionally *þere* and *þar(e)*.
 - d. Objective of the third person plural : *þam* 174 times and occasionally *þaim* and *þaym*.
13. Plural substantives have the following endings :
 - a. *-es* 244 times : *bestes* 254, 1063, 1101 ; *clothes* 296 ; *friendes* 424, 1162, 1174.
 - b. *-s* 114 times : *damsels* 293, 627 ; *dantezs* (= *danteys*) 3262 ; *maydens* 262, 469, 607 ; *tempils* 2831 ; 2876.
 - c. *-ys* 41 times : *bestys* 2500, 2515 ; *friendys* 1661, 1835.
 - d. *-n* regularly in children and once in *eyn* (O.E. *ēagan*) 2002.
 - e. *-us* in the following Latin words : *pharaseus* 2173 and *tribus* 485.
 - f. The following words of O.F. origin write the pl. *-ts* as *-tʒ* : *presantʒ* 2609 ; *rentʒ* 2599 ; *spiryʒ* 3007.
 - g. The plural *seruauntes* is sometimes two syllables and sometimes three. It occurs in the following forms :

- seruaundeȝs 3314; seruandȝes 3281; seruandtȝes 3304; seruaunteȝs 3266, 3289.
14. Verbs regularly end in *-es* in the present indicative, second person singular: begynnes 934; haves 152, 674; knowes 127, 866; and as follows in the present indicative, third person singular.
 - a. *-es* regularly: comes 92, 441; spekes 2142, 2153; standes 1318.
 - b. *-s* in *says* regularly, three times in *bers*, and once in each of the following verbs: begyns, bids, ligs, lys.
 - c. *-se* occurs three times: lyse 1805, 2429, 3154.
 - d. *-ys* occurs: rynnys 3170; standys 3079; suffys 3173.
 15. Verbs regularly have the characteristic Nth. ending *-es* in the pres. ind. pl. The pres. ind. pl. of the anomalous verb **ben** is always the Nth. **er** except for **bes** 2256, and the Nth. contracted forms **has** 1085 and **seys** 2012 occur. **Comys** 1249 is a variant spelling of Nth. **comes**.
 16. Present participles of strong verbs have the following endings:
 - a. Nth. *-and(e)* 49 times: brynnand 226; walkand 999.
 - b. *-yng* four times: plesyng* 1532, shynyng* 1247, spekyng 2587, standyng 1101.
 17. Preterit participles of strong verbs regularly end in *-en* and are without prefix: comen 56, 185, 1030; funden 1078; benomen 1031, 1749.
 18. Preterit participles of weak verbs end in *-ed* or *-id*: betrayde 415; cursyd 448; sayde 201; wayfed 415; weddid 408.
 19. Special forms peculiar to the North: among, emang 368, 479, 485; at (= that) 42, 45, 246, 432, 747, 974, 2358, 3380; bus 810, 1174, 1176; childer 59; gas 161; gudnes 403; helles 99; hende 177, 1031, 1387, 2180; herkens 3, 71; lufed 868; luke 577; tane 929, 1803, 2828; pas 607, 610, 985; thusgate 148, 499, 736, 2461; tyll (= to) 104, 323, 585.
 20. The first two hundred lines of the poem contain the following Scandinavian loan-words: at (= that) 42, 45; ay 138, 175; bath 22; bayth 62; boyth 61; boȝth 23; er 72, 84; fell 36, 101; fra 105, 130; fro 120, 152, 172, 185; fyrth 36; gar 176; hende 177; husband 120, 122, 153; yll 154, 168; neke 22; ryn 81; sam 59, 164; sere 93;

skyll 162; slyke 28; thusgate 148; til 110; toke 32; tyll 103; þai 35, 50, 57, 59, 62, 67, 76, 84; þaim 76; þer 68, 72, 178, 180; þithen 103; were (n.) 96, 157.¹ These two hundred lines contain, therefore, twenty-four separate words of Scandinavian origin occurring fifty-three times in an approximate total of 1190 words, or a percentage of 4.7, leaving out of consideration words which may have been influenced by Scandinavian phonology.

This study has shown the following facts concerning the life of St. Anne as it is contained in the Minnesota MS.: the language is predominantly Northern, but contains a considerable Midland element; the poem contains a considerable number of words which are peculiar to the Northern dialect, and must have been in the original version; the Scandinavian element in the language is larger than would be expected in a Midland text, but is not so large as would be expected in a pure Northern text. (No exact statistics are available, and this statement of the case is based on impressions gained from reading in various M.E. dialects.) It will be shown later (p. xxvii) that this version of the poem is a copy of an older original. We may conclude, therefore, that the original version of this poem was a Northern text and that the extant copy was made by a Midland scribe either in the southern part of the Northern territory or in the northern or north-eastern part of the Midland territory.

A shorter version of the life of St. Anne is that in MS. Trinity College, Cambridge, 601. It begins at f. 221a and extends through f. 232b; it contains ninety-four rime royal stanzas. The MS., which contains poems chiefly by Lydgate, belongs to the time of Edward IV.² The writing is clear and contains a surprisingly small number of contractions and peculiarities of orthography. Almost the only contractions used are those for -er, which is indicated by a curl above and to the right of the preceding letter, and for *with* which is written *w^t*. Aside from the usual prologue of deprecation and supplication, the poem is an exposition of the facts concerning the lives of St. Anne and the Virgin up to and including the birth of Christ. It ends with a prayer to St. Anne.

The following analysis will show that the dialect of this poem is approximately the same as that of Lydgate, whose name has been added at the top of f. 221a and at the bottom of f. 222a by a hand different

¹ This study is based primarily on the authority of Erik Björkman's *Scandinavian Loan-words in Middle English*, in *Studien zur Englischen Philologie*, VII, 1-191, and XI, 19-360.

² See Brown, *op. cit.*, I, 242, and the *Catalogue of Western MSS. in Trinity College, Cambridge*, II, 83, for the date and more detailed description of this MS.

from and later than that in which the MS. is written. (Lydgate's name was probably added by Stowe, to whom the MS. once belonged.)

1. O.E. *ā* regularly appears as *ȃ*, which is the characteristic form for the Midland and Southern dialects: holy 37, 127, 128, 172; more 54, 196, 274, 283; sory* 27, 73; stone 31, 225, 236.

Exceptions: In the following unaccented positions it appears as *a*: nat 52, 347, 518; notwithstanding, 28, 522.

2. O.E. *a* is lengthened in open syllables to *ā*: make 13, 244; name 211; shame* 59.

3. Merc. *a*, W.S. *eu* + *ld* appears as *ȃ*: manyfolde* 119, 472; old* 29, 118, 177.

4. O.E. *āe* + *r* in adverbs and verbs regularly appears as Midland *ē*: there 233, 329; were 15, 18, 258, 271.

5. O.E. *y*, *ȝ*, appears in two forms:

- a. Nth. or E. Mid. *i*, *ȝ* (written *y*): fyrst 97; synners 46, 206, 469, 640.

- b. Sth. *u*: furst 381; suche (<O.E. *swyle* by absorption of *w* and loss of *l*. N.E.D.) 197, 203, 404, 528.

6. O.E. *c* appears as follows:

- a. *k* (sometimes written *c*) generally in guttural positions and before palatal vowels arising from umlaut: come* 171, 251; derk 267; eke 9, 96, 97, 184; kynrede* 242, 293.

- b. *ch* in palatal positions: chose 100, 369; chyrche* 127, 461; chyld 172, 359.

Exceptions: mykell* 281; moche 289, 399; suche 10, 197, 203; whyche 23, 81, 85, 110, 135.

7. O.E. palatal *g* appears regularly as *y*: yaue 31; yef 35; yefte 338; yeres 327; yeuyng* 131, 226, 266.

8. O.E. guttural stop *g* remained: god 31; good 21.

Exception: owne (O.E. *āgen*) 45, 198, 246 by diphthongization of *ā* (N.E.D.).

9. O.E. *h* in the combination *ht* appears as *gh*: brought 139, 164; doughter 334; lyght(e)* 3, 266; myghty 243, 271, 274.

10. O.E. *hw* appears as Mid *wh*: what 337; where 18, 40; whom 120.

11. O.E. *sc* regularly appears as *sh*: shall 56, 68, 69; shuld 122, 198, 337; flessh(e) 258, 333; shynyng 294.

12. The third person of the feminine singular pronoun appears only as *she*.

13. The third person of the plural pronoun appears as :
 - a. Nom. they 221, 271, 274.
 - b. Poss. theyr(e) 204, 205, 226.
 - c. Obj. theym 40, 41, 300; hem 236, 285, 503, 510.
14. The regular endings of plural substantives are :
 - a. -es, sometimes written -ys: beames 226; goodes 321; goodys 270; storyes 36, 262; thornes 299.
 - b. -s: herts 65; moders 195; pylgryms 320; vergyns 148.
 - c. -n in brethern 106 and regularly.
15. The present indicative, third person singular, of verbs ends in -eth: apereth 107; causeth 38; ffedeth 167; hath 34, 54, 228.
16. The present indicative, third person plural, of verbs appears in two forms :
 - a. -n ending: byn 88; 224, 251; shewyn 262.
 - b. Without ending: halow 108; worshyp 108; support 219.
17. Present participles end in -yng: bryngyng* 122; encresyng 277; preysyng 132; yeuyng* 131, 266.
18. Past participles of strong verbs end in -en or -yn and are without prefix: holdyn 129; forsaken 111; knowyn 360.

This analysis points unmistakably to the S.E. Midlands as the home of this poem. The language is so similar to that of Lydgate that it is a practical certainty that the MS. belongs to the neighbourhood of Suffolk.¹

Chetham Library MS. 8009 contains, beginning at f. 19a, another copy of the same version of the life of St. Anne as that in Trinity College, Cambridge, 601, although there are slight variations between the two copies. The Chetham Library MS. belongs to the latter half of the fifteenth century.² It contains a few more of the usual contractions than Trinity College, Cambridge, 601, and is written with more flourish. The variant readings of this MS. are given with the text from Trinity College, Cambridge, 601. An analysis of the language of the Chetham version follows.

1. O.E. *ā* regularly appears as *ȃ*: holy(e) 37, 83, 127; stone 31, 237; sore 42, 68, 154; two 237; wo* 91, 203, 339.

¹ For a discussion of the language of Lydgate see E.E.T.S. 80, 89, 97, and 103.

² Cf. Brown, *op. cit.*, I, 454.

2. O.E. *a* appears in two forms :
 - a. *ā* in open syllables : lak(e) 9, 17 ; name 211 ; scham* 59.
 - b. *ō* before a nasal + a voiced consonant : honde* 10 ; lond* 108 ; stonde* 214.
3. Merc. *a*, W.S. *ea* + *-lū* regularly appears as *ȝ* : manyfolde* 119, 472 ; olde* 29, 118, 177.
4. O.E. *aē* + *r* regularly becomes *ē* in adverbs and verbs : therfor(e) 62, 77, 127, 200 ; wer(e) 15, 18, 33 ; wherfor 30, 48, 131, 190.
5. O.E. *y*, *ȝ* generally appears as *i*, *ī* (*y*) : fyrst 97, 381 ; sinnarys 46 ; synnarys 469 ; synnerys 206.
 Exceptions : letyll (Kentish) 278, 399 and such 197, 203 (O.E. **swyle** by absorption of *w* and loss of *l* (N.E.D.). It may be Sth.
6. O.E. *c* appears in two forms :
 - a. *k* in guttural positions and before palatal vowels arising from umlaut : derk 161 ; eke 9, 96 ; kepe 53 ; kynred 242, 394 ; mekyll 281, 368.
 - b. *ch* in palatal positions : besechyng 7 ; cherche 127, 461 ; werche 462 ; which 32, 85, 110.
7. O.E. *g* appears in three forms :
 - a. Guttural *g* remained : god, good, gaff 31.
 - b. Palatal *g* became *y* : yeff 35 ; yeuyng 226 ; yefte 338 ; yerys 327.
 - c. Medial *g* became *w* in *owne* (O.E. **āgen**) 45, 58 by diphthongization of *ā*.
8. O.E. spirant *h* + *t* appears with three spellings :
 - a. *gh* : brought(e) 173, 186 ; nought 60 ; ryght 8.
 - b. *ȝ* : brouȝte 164, 342 ; hyȝe 79, 163, 182.
 - c. *ȝth* : myȝthi 271, 274 ; myȝthly 233.
9. O.E. *hw-* regularly appears as Mid. *wh-* : wherfor 13, 30, 48 ; whom(e) 120, 159, 204 ; whose 145, 165, 172.
 Exceptions : Nth. *wase* (= whose) 40 and Mid. or Sth. *woso* (= whoso) 449.
10. O.E. *sc-* appears regularly as *sch-* : schall 56, 68, 69 ; schene 232, 367 ; schulde 122, 188, 337 ; worschipe 108, 192.
 Exceptions : fleche 258, 333 ; fleshly 121.
11. The third person singular of the feminine pronoun appears only as *sche*.

12. The third person plural of the personal pronoun appears as follows :
 - a. Nom. they 221, 271, 274, 278.
 - b. Poss. ther (per) 204, 205, 226, 280.
 - c. Obj. hem, regularly ; them 285, 306.
13. Plural substantives regularly end as follows :
 - a. -es or -ys : angellys 116, 167 ; branches 158 ; costes 146 ; flowrys 142, 143, 150 ; wallys 237.
 - b. -s : prophetts 118 ; sayntts 115 ; wyttts 34.
 - c. -n : brethern 106, 212.
14. The present indicative, third person singular, of verbs ends in -eth : causeth 38 ; cometh 29 ; fledeth 167.
15. The present indicative, third person plural, of verbs ends in -e : beleve 252 ; bene 150, 224 ; supporte 219 ; worschipe 108 ; but shewith 262.
16. Present participles end in -yng : abydyng 104, 209 ; puttyng 42 ; submyttyng 94 ; unconnyng 95.
17. Past participles of strong verbs end in -yn : forsakyn 111 ; holdyn 129.

The foregoing analysis shows the language of this poem to be closely related to that of the Trinity College, Cambridge, 601 version, but it also shows certain important variations. The regular occurrence of *sch* instead of *sh* from O.E. *sc*, the use of *sche* instead of *she* for the third person feminine of the personal pronoun, and the -e instead of the -n ending of the present indicative, third person plural, of verbs indicate that this is a more northern text than the Trinity College, Cambridge. It is not, however, a Northern text, for the O.E. *ā* always appears as *ȃ*, O.E. *y* appears as *e* in *letyll* (278, 1399), *hem* is the more common objective form of the third person pl. of the pronoun, and the present participle ends in -yng. This text, therefore, must belong to that part of the E. Midlands where certain Northern forms occur regularly. It is probably an E. Midland copy of a S.E. Midland original. The distinctive variations recorded in the collations with the text from Trinity College, Camb., 601, indicate, however, that this is not a direct copy of the Trinity College, Cambridge, version, but that both are copies from an unknown original written in the S.E. Midlands.

The best version of the third stanzaic form of the life of St. Anne is found in MS. Bodl. 10234 (Tanner 407), which also belongs to the fifteenth century.¹ The poem begins at f. 21a and contains 115 stanzas of four

¹ Cf. Brown, *op. cit.*, I, 96.

long lines each riming abab. The scribe's use of contractions is confined largely to the omission of the vowel in *with*, the use of a back stroke over a final consonant to indicate the addition of a final *-e*, and the writing of a curled stroke above and to the right of a consonant for the addition of *-er*. A distinct peculiarity of this MS. appears in a series of dots similar to periods in modern punctuation. Sometimes they appear in the middle of a line, sometimes at the end of a line, and sometimes at the end of a stanza. For the sake of reproducing this interesting peculiarity, I have transcribed the poem without adding further punctuation. I have also retained the capitalization of the MS.

The following analysis of the language of this version shows several inconsistencies in dialect.

1. O.E. *ā* regularly appears as *ȳ*: hom(e) 181, 183, 200; ston(e)* 225, 293; tokene 185, 339.

Exception in unaccented word: na 270.

2. O.E. *a* appears in two forms:

a. *ā* in open syllables: name* 9, 11, 22; same 211; schame 114, 388.

b. *ȳ* before a nasal + voiced consonant: hond(e)* 212, 317, 318; lombe* 108; lond* 301, 395.

3. Merc. *a*, W.S. *ea* + *-ld* appears as *ȳ*: bold* 256; holde 358; olde 149, 219; told 191, 192.

4. O.E. *aē* + *r* in adverbs and verbs regularly appears as *ē*: ther(e) 194, 201, 224; wer(e) 78, 96, 110; wher 191.

5. O.E. *y*, *ȳ* appears in two forms:

a. *i*, *ī* (written *y*): fyrst 10, 27; kynde* 150; lytel 139, 311; mankynde 128; swyche 230, 370; synne 272.

b. *e*: mankende 131; meche 201, 369; merthe 201; sweche 230; weche 120, etc.

6. O.E. *c* appears in two forms:

a. *k* in guttural positions and before palatal vowels arising from umlaut generally: boke 34, 70, 80; derk 248; kome 213 (come also appears); kynred 74; mekyl 91.

b. *ch* in palatal positions generally: chyld* 15, 17, 22; chyrche 84; swych(e) 348, 370.

Note: O.E. *c* is not palatalized to *ch* in *mekyl* 91 but is in *mechyl* 356 and *meche* 201, 369. O.N. *k* remains in *kyrk* 244.

7. O.E. palatal *g* appears in two forms :

- a. *ȝ* regularly : *ȝen* 65, 143, 247 ; *ȝe(e)r(e)** 56, 93, 217 ; *ȝyf* 1, 95, 133 ; *ȝong* 228, 230, 371.
- b. *g* : *gate** 186, 193.

Note : the *g* appears as *w* in *morwen* 244 by labialization and in *owyn* 89, 133, 176 by diphthongization of *ā*.

8. O.E. spirant *h* + *t* appears with two spellings :

- a. *-gh* : *hyght* 49, 61 ; *myght** 17, 18, 95 ; *nyght** 20 ; *ryght* 13, 159, 249 ; *thurgh* 177.
- b. *-th* : *bryth** 231 ; *brouth* 53, 147, 250 ; *nouth* 105, 114, 125.

Note : the spirant *h* disappears in *dowter(ys)* 8, 33, 54, 439, leaving a trace of its influence in the diphthong *ow*.

9. O.E. *hw*- appears in three forms :

- a. *wh*- regularly : *whan* 103, 117, 213 ; *what* 65, 68, 110 ; *who* 57, 59, 68 ; *whom* 66, 452.
- b. *qw*- : *qwan* 243 ; *qwat* 263, 265, 312, 407, 418 ; *qwom* 324 ; *qwose* 320 ; *qwy* 285, 342.
- c. *w*- : *weche* 120, 236, 346.

10. O.E. *sc* regularly appears as *sch* : *byschopis* 257 ; *schall* 119, 139, 163 ; *schame* 114, 388 ; *schuld* 20, 91, 95.

Exceptions : *bysshopys* 254, 279, 281, 293, 299 ; *fleysshilly* 129 ; *flexly* 138 ; *freyssh* 215, 443 ; *worchepe* 56, 212 ; *wurchepe* 35 ; *wurchepful* 72.

11. The third person singular of the feminine pronoun appears regularly as *sche* ; but *she* appears in 34, 50, 196, 237.

12. The third person plural of the personal pronoun appears as follows :

- a. Nom. *they*, *pei*, *pey* indiscriminately, though the spelling *they* is slightly predominant.
- b. Poss. *her(e)* regularly except there 199.
- c. Obj. *hem* always.

13. Plural substantives have four endings :

- a. *-ys* is the prevailing form : *bokys* 156, 207 ; *dowterys* 8, 54 ; *frendys* 102, 182, 214 ; *pasye* 224, 228.
- b. *-es* occurs frequently : *almes* 85 ; *dayes* 36, 78, 126 ; *ryches* 81, 82.
- c. *-s* occurs frequently : *days* 87 ; *housbondes* 28, 50 ; *tonggs* 3 ; *tydyngs* 122.
- d. *-yn* : *chylderyn* 8, 38, 58 ; *drynkyn* 259.

14. The present indicative, third person singular, of verbs regularly ends in *-yth*: beryth 70; byddyth 314; charyth 314; makyth 184.
Exceptions: sayes 34, 80, 168; tellys 67, 261.
15. The present indicative, third person plural, of verbs regularly ends in *-n*: answeyn 377; ben 86, 161, 320; han 88, 129, 141, 144; mowen 63, 162, 318; seyn 42, 164, 223.
Exceptions: be 224; beryth 127; come 146; tel 156, 202, 436; wene 130.
16. Present participles of verbs end in *-yng*: levyng 36; weuyng 246; passyng 428.
17. Preterit participles of strong verbs end in *-yn*: getyn 33, 105, 402; helpyn 304; knowyn 367; wretyn 38, 70, 167.

The foregoing analysis shows that this text is predominantly Midland in dialect; and the occurrence of O.E. *sc-* as *sch-* and as *x*, of the personal pronouns *sche* and *pei*, and of O.E. *hw-* as *qw-* indicates that it belongs to the N.E. Midlands. There are, however, certain forms which must be of Northern origin: O.E. *c* (*k*) occurs as *k* in *kome*, *kýrk*, etc.; and O.E. *hw-* survives as *qw-*. On the other hand, there are certain Southern or S. Midland characteristics: O.E. *y*, *ȳ* becomes *e*, *ē* in several instances; and *hem* occurs regularly; the present indicative, third person singular, of verbs regularly ends in *-yth* and the corresponding plural in *-n*. But the *e*, *ē* from O.E. *y*, *ȳ* is distinctly Kentish. We must conclude, therefore, that the original of this version is of Northern provenience, that this original was copied in the dialect of London, and that the present text was made in the N.E. Midlands from the London copy.

Another copy of this four-line stanzaic version of the life of St. Anne is contained in MS. Harley 4012 at f. 130*b*. It also is a product of the fifteenth century.¹ It is written with considerable flourish and decoration, but contains no significant peculiarities of composition or orthography. Wherever the reading of this MS. varies from that of Bodl. 10234 the variant readings are given with the Bodl. text.

The following analysis of the dialect of the Harley MS. version will show that the language is slightly different from that of the Bodl. MS. version.

¹ Brown, *op. cit.*, I, 339.

1. O.E. *ā* appears as *ȃ*: home 181, 336; holiġost* 177, 320; one 50, 51, 52; token 185, 307, 339; too* (numeral) 47, 172, 432.
2. O.E. *a* occurs in two forms:
 - a. *ā* in open syllables: name* 9, 22, 42; same 211, 445; shame 114, 388.
 - b. *ȃ* before a nasal + voiced consonant: honde* 212, 329 (hande 318), londe* 301, 395; sonde* 210.
3. Merc. *a*, W.S. *ea* + *-ld* appears as *ō*: bolde* 256; holde 358; tolde 191, 206; wolde (N.E. *old*) 149, 151, 219.
4. O.E. *āe* + *r* in adverbs and verbs regularly becomes *ē*: per 15, 115, 194; wer(e) 13, 19, 52; wher 68, 103, 191.
5. O.E. *y*, *ȃ* regularly appears as *i*, *ī*: first 10, 27; liste* 46; mankinde 76; synne 240, 272.
 Exceptions: moche 12, 91, etc.; suche 230, 348, 370.
6. O.E. *c* appears as follows:
 - a. *k* generally in guttural positions and before palatal vowels arising from umlaut: derke 248; kallid 34, 44, 74; kam(me) 103, 199, 213; kowde 12, 110.
 - b. *ch* generally in palatal positions: children 38, 112; chulde 51; suche 230, 348, 370.
 Exceptions: *k* remains in O.N. *kirk** 242 but is palatalized to *ch* in *cherch(e)* 84, 98. O.E. *c* appears as *k* in *wirk* 242 but is palatalized to *ch* in *eche* 51, 244 and in *moche* 12, 91, 142, 369.
7. O.E. palatal *g* regularly appears as *y*(*ȝ*): yeate 193; ȝeate 186; ȝeris 78, 126; yode 101; yofen 33; younge 228, 315, 326, 371.
 Exceptions: awne 133, 160 by diphthongization of *ā*.
8. O.E. spirant *h* + *t* appears as *gh*: broght 53, 250; doghter 33, 439; myght* 18, 95; right* 136, 240.
9. O.E. *hw*- regularly appears as *wh*:- what 110, 302, 390; when 103, 117; which(e) 75, 120; but *hoo* (N.E. *who*) 57, 59, 153.
10. O.E. *sc*- appears as *sh*:- bisshoppis 254, 257, 293; flesh 443; shall 5, 26, 119; shame 114; short 21.
11. The third person singular of the feminine pronoun is always *she*.

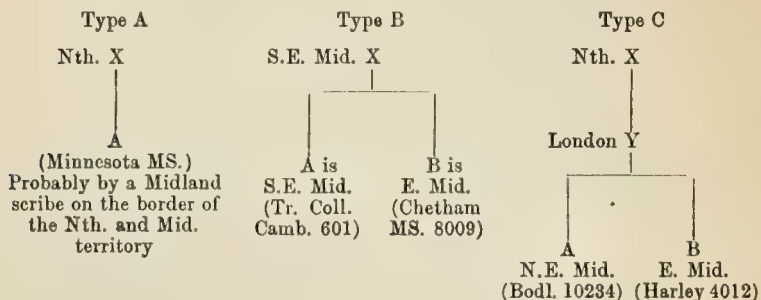
12. The third person plural of the personal pronoun appears as follows :
 - a. Nom. *þei* (occasionally *þey*, *they*) 13, 14, 17, 19.
 - b. Poss. *þer* 14, 82, 83, 89.
 - c. Obj. *þem* 33, 43, 99.
13. Plural substantives have five different endings :
 - a. *-es* most frequently : *daes* 36, 78 ; *frendes* 1 ; *husbondes* 50 ; *trifelles* 3.
 - b. *-is* almost as frequently as *-es* : *husbondis* 7, 28 ; *frendis* 102 ; *seruauntis* 90.
 - c. *-s* occurs occasionally : *doghters* 8, 54.
 - d. *-n* : *childern(e)* 8, 47, 54.
 - e. *-us* : *almus* 85.
14. The present indicative, third person singular, of verbs regularly ends in *-ith* : *berith* 70 ; *biddith* 314 ; *knawith* 407 ; *makith* 184.
 Exceptions : *sa(i)es* 34, 80, 168 ; *tellis* 67, 261.
15. The present indicative, third person plural, of verbs regularly ends in *-ith* : *berith* 127 ; *makith* 55 ; *saith* 223 ; *telliþe* 378.
 Exceptions : *haue* 141, 162 ; *sayne* 225 ; *telle* 202, 436 ; *wene* 130.
16. Present participles of strong verbs end in *-yng* : *ffulfillyng* 86 ; *leuyng* 36 ; *walkyng* 195 ; *sitting* 123.
17. Preterit participles of strong verbs end in *en* : *knawen* 367 ; *writen* 38 ; *yofen* 33 ; *gotyn* 106, 402.

Since this text retains certain of the Northern and Kentish characteristics of the Bodl. text ; has *þei*, *þer*, *þem* regularly for the third person of the plural pronoun ; has the *-ith* ending for both the singular and the plural of verbs in the third person, present indicative ; and has the present participle in *-yng*, we may safely conclude that it is an E. Midland version of the same provenience as the N.E. Midland version contained in the Bodl. MS.

That the Harley 4012 copy is a variant version rather than a copy of the Bodl. version is indicated by the great variation in the use of pronouns, by the difference in form of the plural indicative of verbs, by the fact that the two MSS. have only this poem in common, and by the further fact that the Bodl. copy was definitely made for the purpose of celebrating St. Anne's Day while the Harleian copy as definitely was not. A copyist

would undoubtedly make certain changes in the form of words in order to bring these words into accord with the usage of his own dialect, but it is highly improbable that he would make changes as radical and consistent as those which appear in the Harleian copy. The evidence, therefore, indicates that the two copies are from a common original.

On a basis of the preceding studies, the versions of the life of St. Anne which are under consideration may be classified as follows:



III. AUTHORSHIP AND SOURCES.

While it is in every case impossible to determine the authorship of these stanzaic versions of the life of St. Anne, there are certain facts concerning the occasion and relationships of these poems which can be stated with a fair degree of certainty. The sources of the poems also, whenever they are at all definite, can be determined with comparative certainty. It is to these problems that this section is devoted.

The version of the life of St. Anne contained in the Minnesota MS. is written by the same scribe who wrote the remainder of the MS. The identity of this scribe, however, has not been determined. The only clue to his identity—if such it is—is to be found at the bottom of f. 185*a*. Here is written, in the same hand that wrote the entire MS., *Nomen scriptoris R.G. plenus amoris. Ecce quam bonum et quam Iocundum habitare fratres in unum*.¹ The R.G. may be the initials of the scribe. If they are, the quotation would imply that he belonged to a monastery. They may, on the other hand, be the initials of the author, as Professor Gerould surmises, or even of Robert de Gretham, whose *Miroir* (*Les Euanilles des*

¹ The quotation is from *Liber Psalmorum* 132:1. I read R.G. and not R.S. as does Professor Gerould, who thinks that these may be the initials of the R. Stoundone of Cambridge University MS. Dd. I. 1. (Cf Gerould, G. H., *Saints' Legends*, p. 169.) I should hesitate to disagree with so distinguished a scholar as Professor Gerould had not my reading been concurred in by experienced scholars to whom I have shown these initials.

Domees) may have been the model for the *North English Homily Collection*.¹ However that may be, the scribe was hardly the author, for this is not the original version of the poem. This fact is evidenced by such scribal errors as the writing of *Joseph* for *Jesus* at l. 2671 and the omission of three verses from each of six different stanzas of the poem. The problem of the authorship of this poem, therefore, must for the present remain unsettled.

The source of the poem is not difficult to determine. In the first stanza the author says that his "lytill tretice" follows the story

Of anna & hyr doghter dere,
 Mary þat maydyn fre,
 How scho was born & in what land,
 Als seynt mathew yt wretyn fand
 In grew & þerfor he
 Made it in latyn out of grewe
 Als seynt Ierom þe doctour trew
 Witnes it suld be.

(This corresponds closely with the heading of the apocryphal Gospel of Pseudo-Matthew in codex A (Vaticani Codicis), which reads as follows: *Incipit Liber de ortu Beatae Mariae et Infantia Salvatoris a Beato Matthaео Evangelista Hebraice in Latinum translatus*.² Then, near the end of the poem (ll. 3413 ff.), the author declares that he has recorded the story

Als saynt Iohn euangelyst it wrate,
 For next hym best he couth.

 Bot saynt mathew eftyrward wele & fyn
 Out of grew turnyd yt in latyn
 & had þus in doying,
 At þe prayer of byshoppes two,
 Cromassij and Elydon called þai so,
 Twa gude men of lyfyng.
 & for all þis 3yt es þer some
 þat says it es apocrysome
 & none autentyk thyng.

This in turn corresponds with the same Pseudo-Matthew in codex B (Codicis Laurentiani), which states that *Sanctus apostolus et evangelista Iohannes manu sua scripsit hunc libellum hebraicis litteris consignatum, quem Ieronimus doctor ille perspicuus de hebraico in latinum deducit*.³ (The source of the poem, therefore, is the Gospel of Pseudo-Matthew.

¹ Cf. Gerould, *op. cit.*, p. 168.

² Tischendorf, C., *Evangelia Apocrypha*, p. 51.

³ *Ibid.*, p. 112.

An examination of the text shows, however, that the author did not follow the apocryphal codex A, but codex B, which contains a larger proportion of miraculous material. But even this version he did not follow "from sentence to sentence" beyond a certain point, if we assume that the author was using one of the extant versions of the Pseudo-Matthew—an assumption which is unwarranted in view of our present knowledge of the large fund of biblical and hagiographical lore available in the ancient seats of learning.¹ In ll. 1837–2076 are recorded events which do not occur in any of the various extant versions of the Pseudo-Matthew printed by Tischendorf. The same thing is true of ll. 2377–2940, where the author inserts legends from Jacobus de Voragine's *Legenda Aurea*, Peter Comestor's *Historia Scholastica*, and others for which I have found no source. Again, in ll. 2989–3408, he recounts certain miracles from the canonical Gospels of Matthew and Luke.²

¹ See, for example, the *Catalogi Veteres Librorum Ecclesiae Cathedralis Dunelmensis* in the *Publications of the Surtees Society*, VII, 54–58.

² For convenience, I give below a tabular view of the more important differences between the A and B versions of the Gospel of Pseudo-Matthew as printed by Tischendorf in his *Evangelia Apocrypha*. The life of St. Anne follows the B version in these cases. Detailed differences will be given in the notes to the text of the poem.

Chap.	A Version.	B Version.
II.	Joachim's offering is refused by Reubin.	Refused by Ysachar.
IV.	The birth of Mary and her consecration in the temple.	Gives the additional incident of Mary ascending the fifteen steps of the temple unaided.
VII.	Mary refuses to marry when she is 14 years old.	Mary is 12 years old.
VIII.	A dove ascends from Joseph's rod as a sign that he is to marry Mary.	Joseph's rod flowers and bears nuts.
IX.	The Annunciation "iuxta fontem."	The Annunciation in the "habitationem" of Mary.
XVI.	The coming of the Magi. No names are given.	The names of the Magi are Guaspar, Melchior, and Balthasar.
XXII.	Joseph and Mary, upon their arrival in Egypt, lodge in the temple at Sotinen.	They lodge in the house of a widow at Sotrina, where Jesus restores a dead child to life.
XXVI.	The miracle of the lake and the restoration of the dead boy.	Only the first part of the miracle is given.
XXX.	Zachyas advises that Jesus be sent to school.	Combines A version XXX, XXXI, and XXXVIII.
XXXI.	Zachyas becomes the teacher of Jesus and is put to shame by the wisdom of the Child.	A friend of Joseph becomes the teacher of Jesus and is surprised at the wisdom of the Child.
XXXIII.	Mary sends Jesus to the well. He performs the miracle of the broken pitcher.	Mary sends a maid for the water. Jesus performs the miracle of the broken pitcher.

Although the author of this version of the life of St. Anne, like Osborn Bokenham in his life of Anna,¹ may have been following a compilation unknown to us, it is evident that he was no slavish copyist. It is also evident that the principal source of his poem is the B version of the Gospel of Pseudo-Matthew and that this is one of the many poems produced for the purpose of furnishing entertaining religious instruction.

There is nothing to suggest the identity of the author of the rime royal version of the life of St. Anne contained in MS. Trinity College, Cambridge, 601. Lydgate's name, it is true, appears at f. 221*a* and again at f. 222*a*; but this name is written in a later hand than that in which the poem is written. Moreover, Professor MacCracken excludes this poem from the Lydgate canon because it breaks "all Lydgate's rhyming habits, while closely imitating his general style" and because, he thinks, "it is of a later date than Lydgate."² While the ascription of the poem to Lydgate might not be denied conclusively on account of date, Professor MacCracken's rime tests seem definitely to exclude it from the Lydgate canon and to leave the problem of its authorship unsettled.

Although the authorship of this poem remains a mystery, the occasion for which it was written is certain. In ll. 247 ff. the author says :

Thys day, dere brethern, most specyally
In honour of thys matrone ferre and nere,
Most worshipfull and blessyd enterly,
As we haue seyde before, now verlyly
And in thys day togyder we byn come.

XXXIV. The miracle of the wheat.	The miracle of the wheat and of the healing of James Alpheus, who was bitten by a serpent.
XXXV. The miracle of Jesus and the lioness.	Not in the B version.
XXXVI. Jesus parts the waters and crosses the Jordan.	Not in the B version.
XXXVII. Jesus lengthens the beam for Joseph.	Jesus lengthens the beam for "quidam architector lignifaber." Jesus surprises his playmates by leaping on a sunbeam.
XXXVIII. Jesus is sent to school a second time.	Given under XXX in the B version.
XXXIX. Jesus teaches his school-master.	Given under XXXI in the B version.
XLII. The banquet of Joseph and his sons.	The death of Joseph and the account of Anne's three husbands and her children.

¹ *Englische Studien*, XII, 34.

² MacCracken, H. N., *The Minor Poems of John Lydgate*, London, 1911, I, xxxix and xl.

And in ll. 642 ff. he says :

And to vs all worshipping in what place
Of thys same day and the gret solempnyte
She bryngeth grace of hyr benygnyte.

Since the title of the poem reads "Incipit Vita Sancte Anne matris Sancte Marie Virginis," there is only one day to which the poem would be appropriate. "Thys day" must be St. Anne's Day (July 26), and the poem must have been written for the celebration of the Feast of St. Anne. In view of the fact that this poem shows a marked similarity to the works of Lydgate, to whose locality the MS. certainly belongs, it appears more than probable that the poem was written, or at least copied, for the celebration of the annual festival of the St. Anne's Guild of Bury St. Edmunds, where such a guild flourished after about 1309.¹

The source of this poem is not so definite as of that contained in the Minnesota MS. The prologue contains the typical apology of the mediæval clerk for his lack of ability; it also contains something more. The author apologizes not only for his lack of ability but also for the offence which he may give. He addresses himself to "ye cruell herts mercyless" and admonishes them that "man witout mercy mercy shall mys." The burden of this prologue is a plea for pity and mercy. Whether such a plea has any reference to contemporary events I am unable to say, for it contains no specific references. It is possible, however, that the author had in mind such events as those following Jack Cade's Rebellion and the slaughter of citizens, both innocent and guilty, attending the accession of Edward IV to the throne.² There is no reference to these affairs beyond the prologue, although the author dwells upon the mercy and pity of God and of St. Anne. In doing this he seems to have followed the general outline of the Gospel of the Nativity of Mary, which was attributed to St. Matthew. There are also evidences that the poet was familiar with the *Legenda Aurea*, Gospel of Pseudo-Matthew, and the canonical scriptures.³ The items taken from these sources are interspersed with the author's comments and explanations, thereby giving an appearance of originality to the poem which renders the location of the definite source more difficult than would otherwise be the case.

¹ Cf. Westlake, *op. cit.*, p. 226.

² Cf. Gardner, S. R., *A Student's History of England*, London, 1911, I, 322-337.

³ The sources of the various parts of the poem, in so far as I have been able to determine them, are indicated in the notes to the text. The problem of originality will be discussed in connection with the Chetham MS.

A variant of this version of the life of St. Anne is to be found in Chetham Library MS. 8009 at f. 19a. There is, however, considerable variation between the two poems, both in phraseology and in dialect. In general, wherever differences in phraseology occur, the reading of the Trinity College MS. is preferable. This fact may be illustrated by the following passages :

Trinity College MS.

Chetham Society MS.

- | | |
|--|---|
| 1. To let I wyll nat whatsoeuer be-
fall;
I wyll kepe forth my purpose as
I ment. | To let I wyll not what so be falle;
I wyll kepe forth myne entent. |
| 2. O <i>perfyte</i> charyte whyche art
witouten pere. | A parfet man which whith ouzte
arte pere. |
| 3. Ffor all <i>vertues</i> byn groundyd
apon the. | For all rownd are gronddyd on the. |
| 4. Of bethlem, forsoth, that nobyll
cyte
Of Dauid, Anne ys gone out
sycurly. | Off bethlem, forsoth, <i>pat</i> noble
cyte
Off Anne, dauyth ys gonne ouzte
sekyrly. |

The reading of the Chetham MS. version in the last instance cited is probably a case of accidental transposition by a careless scribe, for it does not accord with the reading of any possible source material that I have been able to find. The reading of the Trinity College MS. is preferable moreover, on account of both sense and meter, as the lines just quoted and the variants recorded in the collations will illustrate. That the two versions are as different in dialect as in phraseology has been shown already.

If either of these versions had been copied from the other, it is quite likely that the two poems would show a greater similarity in both phraseology and dialect, for the differences between the two do not appear to be the result of careless copying. Additional evidence against the one having been copied from the other appears in the fact that this is the only piece which the two MSS. have in common.¹ This evidence points to a common original for these two poems and supports the dialectal evidence already deduced. The home of this original has already been shown to have been the S.E. Midlands, but its authorship and definite location remain undetermined.

¹ Cf. Brown, *op. cit.*, I, 96 and 454.

The third type of the stanzaic life of St. Anne is contained in MS. Bodl. 10234 (Tanner 407) at f. 21a. This MS. is a Commonplace Book compiled by Robert Reynys, a churchwarden of Accle, toward the end of the fifteenth century.¹ Accle, or Acle, is situated in East Norfolk, a fact of importance in locating the home of the poem. While it is extremely improbable that Reynys, who was probably a carpenter, wrote the poem, it is certain that the dialect of the poem is N.E. Midland. It is also certain that this poem was produced for the celebration of the Feast of St. Anne. Evidence for this statement is to be found in ll. 53 ff., which read as follows :

Now blyssyd be sent anne þat brouth forth þis berth
and blyssyd be these dowterys and her chylderyn infere ;
and blyssyd be all tho þat make onest merth
in the worchepe of sent anne in thys tyme of 3eere.

The occasion for which the poem was produced is even more definitely set forth in the two final stanzas, save one :

Now blyssyd be þis barne þat born was of a mayde
and blyssyd be this maydyn þat brouth forth þis berth
and blyssyd be sent anné her moder as men saye
in the worchep of whom we make alle oure merth
And mary and her moder maynteth this gylde
to þe worchep of god and of his plesaunce
and all þat it mayntene it be it man or chylde
god of his hey grace 3eue hem good chaunce.

These stanzas indicate that the poem was written for the annual festival of a St. Anne's Guild and that it was read on St. Anne's Day. Whether the parish church at Accle had such a guild I have been unable to discover. The nearest one recorded by Westlake (*op cit.*, p. 197) was at Lynn. He has recorded only those guilds, however, which afford the best types of parochial guilds or are some variation from the type ; consequently his failure to record such a guild in the Hundred of South Walsham, in which Accle is situated, is no evidence that such a guild did not exist there.²

¹ Calderhead, Iris G., "Morality Fragments from Norfolk," *Modern Philology*, XIV, 1-9.

² Cf. Westlake, *op. cit.*, p. vi. I have not been able to examine Blomefield's *History of the County of Norfolk*. Miss Julia M. Maynard, who has examined the index of the copy of Blomefield in the Harvard Library writes me as follows : "Casual inspection of the index reveals no mention of Robert Reynys, nor do I find

The source of this poem seems to be the *Legenda Aurea*, Chap. CXXXI: "De Nativitate beatae Mariae Virginis," which it follows closely throughout.¹

MS. Harley 4012, f. 130b, contains a poor copy, as has been indicated on p. xxv, from the same original from which the Bodleian version of the life of St. Anne was made. That the Harleian version is a copy is indicated by the dialect and by the omission of verses at ll. 23, 207, 412, 424, and 454; by such scribal errors as the writing of *boye* or *knaue* for *mayde* or *knaue* at l. 19; and by the many variant readings which are listed in the collations of this study. A rather interesting example of the carelessness, or ignorance, of the scribe who made this copy is shown in his rendering of ll. 221-22. In the Bodleian version these lines stand as follows:

On to þe grete temple of jerusalem
þat semely is set on hey as j wene.

Harley MS. has

Vnto þe tempell of Iersalem
þat semely is set on his ass as I wene.

Furthermore, the fact that this is a version which was not intended for a guild celebration of the Feast of St. Anne is shown by the rather hopeless attempt of the scribe to recast ll. 453-457 so as to omit the reference to the guild—an attempt which he abandoned after writing two verses of the stanza.

(There are, then, three types of the stanzaic versions of the life of St. Anne which are different in origin, in structure, in dialect, and in authorship. The long version, following the apocryphal Gospel of Pseudo-Matthew, is written in twelve-line stanzas and was probably intended for religious instruction—possibly it was read as a homily on St. Anne's Day. The rime royal version, which seems to follow the apocryphal Gospel of the Nativity, was certainly written for the celebration of the Feast of St. Anne, probably for the St. Anne's Guild at Bury St. Edmunds and for a similar guild in the E. Midlands. And the four-line stanzaic version, based on the *Legenda Aurea*, was written also for the celebration of the Feast of St. Anne by a St. Anne's

any Saint Anne's Guild whatever—though there are numerous other saints." But she notes the following comment of the librarian under date of 1854: "The Indexes not to be depended on either as to accuracy of reference or completeness." Miss Calderhead's discoveries verify this comment.

¹ Tho. Graesse, 3rd Ed., 1890, pp. 585-590.

Guild. In all, five MSS., none of which is the original version, are extant; but the authorship of all three poems, contained in five MSS., remains undetermined.

IV. INFLUENCES.

We may now ask whether any significance can be attached to the stanzaic versions of the life of St. Anne beyond the interest inherent in the poems and in their exemplification of the continued interest in the theme with which they deal. This inquiry leads naturally to a study of the relation of these poems to other Middle English literary productions which can be dated subsequent to the beginning of the fifteenth century. In such a study of relationships, one inevitably comes to the dramatic cycles, that considerable body of fifteenth-century literature which was compiled for popular consumption and edification. Such a study, however, reveals no relation between these poems and the *York*, *Chester*, or *Towneley* cycles of plays; but it does reveal what is apparently an important influence of one of these poems on the *Ludus Coventriae*, or *Hegge Plays*.

A comparative study of the Minnesota MS. version of the life of St. Anne and the *Ludus Coventriae* almost forces one to the conclusion that the life of St. Anne is the source of that group of plays in the *Ludus Coventriae* cycle which deals with the life of the Virgin from her conception to the birth of Christ, with the exception of the *Visit to Elizabeth*. This conclusion is induced by the relative dates of the two compositions, by the probability of the origin of the *Ludus Coventriae* in the N.E. Midlands, by dialectal similarities, by the peculiar history of the Virgin plays, and by convincing resemblances in content, phraseology, and rime words.

It has been shown already that the extant copy of the life of St. Anne, as it is found in the Minnesota MS., is not later than the first quarter of the fifteenth century and that it may belong to the last quarter of the fourteenth. Since the *Ludus Coventriae* belongs to the third quarter of the fifteenth century, there remains no question of the possibility of the use of the St. Anne material as a source by the author of the plays. Even if the Virgin plays constitute an older cycle which was incorporated into the *Ludus Coventriae*, as they probably do,¹ the life of St. Anne was composed early enough to permit of its use

¹ Block, K. S., *Ludus Coventriae or The Plaie Called Corpus Christi*, London, 1922 (E.E.T.S., Extra Series, cxx), p. xx.

half a century before the compilation of the *Ludus Coventriae* cycle as we now have it.

The relative dates of these two compositions would have no significance, however, so far as the possible relationship between the two is concerned, were it not for the fact that the *Ludus Coventriae* devotes so many scenes to St. Anne, the Virgin, and the childhood of Christ. But the cycle is peculiar in this respect; and this peculiarity has led Chambers to suggest that the cycle was performed on St. Anne's Day rather than at Corpus Christi.¹ Professor Hardin Craig has championed this suggestion and has urged Lincoln as the home of the cycle. "I wish," he says, "to make the last [Chambers'] suggestion much more definitely, having arrived at considerable certainty with regard to it from other points of view. There are, I think, good reasons for fixing upon Lincoln as the home of these plays. The somewhat scanty records of the Lincoln plays seem to point to a Corpus Christi play which was transferred to St. Anne's day, and acted regularly as a St. Anne's play until near the middle of the sixteenth century. It was apparently an ordinary cyclic play with certain features appropriate to St. Anne's day. The so-called Coventry cycle, or to use the name of a former owner of the manuscript, the Hegge cycle, is unique in the possession of a group of plays dealing with the nativity and childhood of the Virgin Mary, a subject of unmistakable connection with St. Anne's day. The Corporation records show that each Lincoln alderman was required to furnish a silk gown for one of the 'kings' in the procession of St. Anne. . . .

"The suggestion that the plays belonged to Lincoln has been made before, and there are apparent agreements in the matter of dialect and content with what we should expect to find there. The hypothesis explains at a glance many of the perplexities and problems which have involved the cycle. In fact it would be so rare to find in any other place such a set of conditions as those of Lincoln that the identification must gain in credibility the more it is considered. Lincoln was a great ecclesiastical centre, and at that place we have a close and intimate connection between the cathedral clergy and the town plays, a set of circumstances which exactly accounts for the remarkable homiletic and apocryphal interest of the Hegge cycle."²

This theory is supported, in part, by scholars who assign the dialect

¹ Chambers, E. K., *The Mediaeval Stage*, Oxford, 1903, ii, 126-127, 421.

² *University of Minnesota Studies in Language and Literature*, I, 75, 76, 81.

of the *Ludus Coventriae* to the N.E. Midlands.¹ And if the N.E. Midlands was the home of the cycle, a knowledge of the life of St. Anne by the author of the plays is brought within the realm of possibility, for it has already been shown that the Minnesota version of the life of St. Anne, in its extant form, was made from a Northern original by a Midland scribe, either in the southern part of the Northern territory or in the N.E. part of the Midland territory. This possibility becomes more convincing as one repeatedly finds in the cycle such Northern forms as *lare*, *same*, *gan*, *knaue*, *thare*, and present participles in *-ande*. A study of these forms has led Professor Greg to conclude: "If we eliminate the Visit to Elizabeth and the Assumption the proportion of northern to southern forms actually established by rime is three to four."² Furthermore, Miss Block, the latest editor of the cycle, finds evidence that the manuscript has been worked over "for the purpose of removing archaic or dialectal (Northern) forms: *selkowth* >, *mervelus*, *shene* > *bright*, *carpyng* > *spekyng*, *barne* > *child*, *bale* >, *sorow*, *buske* > *go*, *tholyn* > *suffer*, . . . *beth* > *be*, *euy* > *heuy*, *dede* > *dyde*, *fende* > *fynde*, *glathe* > *gladd*, *thei* > *they*, *perysche* > *pers*, *blysse* > *comfort*," etc. The most important changes, moreover, have been made in the plays of *Cain and Abel*, *Mary in the Temple*, *Trial of Joseph and Mary*, *Birth of Christ*, *Purification*, *Shepherds*, *Visit of the Magi*, *Harrowing of Hell*, and *Three Maries*, several of which fall within the group apparently showing the influence of the life of St. Anne.³ It is a significant fact that many of these words which have been changed occur several times in the Minnesota MS. version of the life of St. Anne, and all of the changes are exactly those which a Midland scribe using Northern material would be expected to make. The language of the *Ludus Coventriae*, therefore, is not far removed from the language of the Minnesota MS. version of the life of St. Anne. In fact, all the linguistic evidence points toward the probable use of the life of St. Anne as the source of the Virgin group of the *Ludus Coventriae*.

The conclusion drawn from the linguistic evidence is supported by the two most recent studies of the composition of the cycle—that of Miss Esther L. Swenson⁴ and that of Miss K. S. Block. Although these

¹ Ten Brink, *English Literature*, II, 233; M. Kramer, *Sprache und Heimat des sogen. L.C.*; A. W. Pollard, *English Miracle Plays*, p. xxxvii; W. W. Greg, *The Assumption of the Virgin. A Miracle Play from the N-Town Cycle*, Oxford, 1915, pp. 9-21.

² Greg, *op. cit.*, pp. 18-19.

³ Cf. Block, *op. cit.*, pp. xvii-xviii.

⁴ *An inquiry into the Composition and Structure of the Ludus Coventriae*, in the *University of Minnesota Studies in Language and Literature*, No. 1.

investigators have reached different conclusions concerning the origin of the Virgin group (plays VIII to XV, exclusive of XIII, the *Visit to Elizabeth*), their studies of its composition lend weight to the theory that the group is based on the life of St. Anne. It seems worth while, therefore, to review their conclusions in some detail.

"The evidence," says Miss Block, "as to the composition of the series to be drawn from the characteristics of the MS. is complicated and often ambiguous, but the following points emerge :

"1. MS. Vesp. D. VIII is the compiler's book, not a transcript from another MS.

"2. It contains a collection of plays made according to a plan which was subject to alteration as it proceeded.

"3. Some of the plays and groups of plays had had a separate existence, having been acted as separate plays or groups.

"One portion of the MS. certainly, and probably two, quires N, P, Q, R, and quires S, T, have also had a separate existence."¹ Now, one of these groups which has had a separate existence is that dealing with the life of the Virgin Mary. Miss Block says that the "compiler is here grafting the plays of the *Contemplacio* series—*The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth* with a *Disponsacion* or *Betrothal* and a *Salutation and Conception* play not used, plays of an ecclesiastical character based in part on *Legenda aurea*,—on to another series of Mary plays described in the Proclamation—*The Betrothal*, *Return of Joseph*, *Trial of Joseph and Mary*, *Birth of Christ*, with a *Salutation and Conception* play not used, plays of a simpler and more popular character based directly . . . on the Pseudo gospel of Matthew ; and that a later revision or alteration of purpose led to the substitution of a more elaborate *Salutation and Conception* and to some additions, based on Bonaventura's *Meditationes Vitae Christi*."²

Miss Swenson's conclusions are slightly different. "It will be noted," she says, "that the prologue states that the prophets shall prophesy, not of Christ, but of a 'qwene the whiche xal staunche our stryff and moote'; and an examination of the prophecies will show that the emphasis lies upon the birth of the Virgin, and not of Christ. . . . The fact that the prologue specifically provides for the prophecies of this nature indicates that the unusual interest in the Virgin Mary was a peculiarity of the cycle originally and not to be ascribed to the period of revision . . .

¹ Block *op. cit.*, pp. xxxiii.

² Block, *op. cit.*, pp. xxiv-xxv.

"After these two plays [VI, *Moses and the Laws*, and VII, *The Prophets*], which are comparatively simple, we have the introduction of an Expositor who is called *Contemplacio*. He recites, before the play proper of Anna and Joachim begins, a general prologue promising to present to the people (1) the story of Anna and Joachim, (2) Mary's presentation in the Temple, (3) her Betrothal, (4) the story of the Salutation, and finally, (5) Mary's visit to Elizabeth. . . . Then follow these five plays dealing with the life of the Virgin which in general tone and style are very different from the plays we have examined so far. The ecclesiastical element is very prominent in these plays, and there can be little doubt that they were introduced into the cycle at some time later than the writing of the Prologue. I do not think, however, that an entirely new group of plays was simply incorporated as a whole into the cycle without any modification. Some of the plays indicate clearly that old material has been combined with new. The Prologue provides for plays on two of these subjects, Mary's Betrothal and the Salutation. The other three plays promised by *Contemplacio* are not provided for in the Prologue, and in the case of the first two, the Barrenness of Anna and Mary's Presentation, there can be little doubt that they are entirely new. The Visit of Elizabeth, however, bears internal evidence of the combination of two versions."¹

Now, whether we agree with Miss Block that the Virgin group of plays in the *Ludus Coventriae* is a composite of two older cycles or with Miss Swenson that it consists of an interpolation of new plays into an old group which has been modified for the purpose, there can be little doubt that the group, with the exception of the *Visit to Elizabeth* (*L.C.* XIII), is a separate entity. As such, it constituted a cycle of plays suitable for performance on St. Anne's day; and it probably was so performed by some St. Anne's guild.² It seems more probable, therefore, that the original version of this series of plays was based on the life of St. Anne than on the several sources to which it is attributed by Miss Block, Halliwell, and others: *Legenda Aurea*, Gospel of Pseudo-Matthew, and Bonaventura's *Meditationes*, translated by Nicholas Love as *The Mirrour of the Blessed Lyf of Jesu Christ*. The fact that no one of these possible sources contains all the material of the plays, as well as the fact that the plays deal with the lives of St. Anne and the Virgin Mary, militates against this attribution. On the other hand, practically all the

¹ Swenson, *op. cit.*, pp. 17, 26.

² Cf. Dodds, M.H., *The Problem of the Ludus Coventriae*, in *Modern Language Review*, IX. 79 ff.

material contained in the plays of *Joachim and Anna* (VIII), *Mary in the Temple* (IX), *The Betrothal of Mary* (X), *The Salutation and Conception* (XI), *The Return of Joseph* (XII), *The Trial of Joseph and Mary* (XIV), and *The Birth of Christ* (XV), with the exception of the Parliament in Heaven—an allegory familiar to all medieval minds—is to be found in the life of St. Anne. Furthermore, the order of arrangement of the material is precisely the same in both the poem and the plays, as the following tabular view will show :

<i>St. Anne.</i>	Subject.	<i>Ludus Coventriae.</i>
ll. 1-288, <i>Joachim and Anna—Conception of Mary,</i>		VIII, ll. 1-226.
ll. 289-408, <i>Mary in the Temple,</i>		IX, ll. 84-143, Exposition of fifteen graces. 152-175, Commandments of the high priests. 212-227, Mary's seven petitions.
ll. 409-600, <i>Betrothal of Mary,</i>		ll. 1-486.
ll. 601-708, <i>Salutation and Conception,</i>		ll. 1-216, Parliament in Heaven. 217-340, Salutation and Conception.
ll. 709-795, <i>Return of Joseph,</i>		ll. 1-224.
ll. 799-876, <i>Trial of Joseph and Mary,</i>		ll. 1-100, The Detractors. 101-372, The Trial.
ll. 877-1059, <i>Birth of Christ,</i>		ll. 1-320.

If it be argued that this arrangement is due to source material common to all the Middle English cycles of plays, my answer is that no other cycle contains *The Conception of Mary* (*Joachim and Anna*), *Mary in the Temple*, *The Betrothal*, or *The Trial of Joseph and Mary*, and that no other cycle follows this arrangement in the same order of detail. A comparative study will incontestably establish these facts. Moreover, the poem on the life of St. Anne contains much material of a dramatic nature. There is an abundance of dialogue in it, and the incidents are narrated with considerable feeling for their dramatic significance; hence it would lend itself easily to dramatization of the sort found in the cycle plays.

Finally, both the poem and the Virgin Mary plays contain an unusual amount of legendary and apocryphal material. The *Ludus Coventriae* is the most legendary of the Middle English cycles of plays; but all the legendary material of the Virgin group, with the exception of the cherry-

tree episode, is to be found in the life of St. Anne. These facts, supported by the peculiar history of the composition of this group of plays, indicate something more than mere coincidence and point to the use of the life of St. Anne as the source of the Virgin group of the *Ludus Coventriae*.

Still more convincing evidence in support of this theory is to be found in the close verbal similarities of the two compositions, similarities which occasionally extend to the use of identical rimes. It now remains to tabulate these similarities. Since, however, Miss Block, in her recent edition of the *Ludus Coventriae*, has carefully listed the sources of this group of plays, so far as these sources were known to her, it seems better to discuss each play separately before tabulating corresponding passages, in order that the relative merits of all possible sources may be examined.¹

The first of the Virgin group of the cycle is the *Joachim and Anna-Conception of Mary* play (*L.C.* VIII). According to Miss Block, "It can . . . be shown that the *Legenda aurea* was the actual authority used for the *Conception of Mary* at least. The marginal genealogies on folios preceding the *Conception of Mary* are taken from Chapter 130 of the *Legenda aurea*; the phrase *regale sacerdotium* (cf. *Conception of Mary*, l. 15) occurs in it and not in the gospel *De Nativitate*; and the words used of the rejection of Joachim's offering in *Legenda aurea*, *cum indignatione nimi repulsit*, seem rather to be echoed in 'with grett indignacion þin offeryng I refuse' than the words in the gospel: *desperit eum et munera eius spreuit*."² Convincing as this argument may seem, it is not conclusive. The genealogies preceding this play in the manuscript are also to be found in the life of St. Anne, ll. 3049-3084; *Legenda Aurea* gives no name to the priest who refuses Joachim's offering, whereas the life of St. Anne gives his name as *Isakar* and the play as *Ysakar*; and the verbal resemblances of the play and the poem, as will appear from the following comparison, are even more striking in many points than those cited by Miss Block. It appears more probable, therefore, that such variations from the poem as occur in the play are the result of the revision which this play obviously underwent at the time of its incorporation into the cycle than that they are the result of the influence of the *Legenda Aurea*. This view is supported by the following list of parallels:

¹ I have used Miss K. S. Block's edition of the *Ludus Coventriae*, and references are given by play and line to this edition.

² Block, *op. cit.*, p. xiv.

Life of St. Anne.

& of þe frute þat god hym sent
 He parted it wit gud entent
 In iij partes als I say :
 A party to gyf wald he noȝt spare
 To þam þat in þe tempyll ware
 At serued god nyght & day.
 Þe secunde part gayf he neuerþe-
 lesse
 To widows & childer fadyrlesse
 & other pouer at lay.
 Þe thryd parte alway ordand he
 To susten hym & hys meynhe ;
 Þis was all hys aray.
 (ll. 37-48)

Boyth day & nyght bisili þai prayed
 & wit a voyce bayth þai sayde
 To gret god on þis wyse :
 If he walde of hys curtesy
 Sende þam sum frute of hyr body
 To offer yt to god seruyse.
 (ll. 61-66)

Of his comyng was Ioachim
 agrysed,
 For he hym & hys offryng dispysed
 & sayd on þis maner.
 Oute of þis tempyll fast þu wende ;
 Among gude men sall þu noȝt lende
 To make non offryng here,
 Ffor gode has vised þam ylkane ;
 & frute of þe comes þer ryght nane,
 Male ne famal sere :
 & god curse þam þat no fruyte
 beres.
 Ioachym þan wit wepyng teres
 Away went in were.
 (ll. 85-96)

Ludus Coventriae.

I am clepyd Ryghtful why wole ȝe
 se
 Ffor my godys in to thre partys I
 devyde
 On to þe temple. and hem þat þer
 servynge be
 A nodyr to þe pylgrimys and pore
 men.
 Þe ijde ffor hem with me abyde
 So xulde euery curat in þis werde
 wyde
 ȝeve a part to his chauncel i-wys
 A part to his parochonerys þat to
 povert slyde
 the thryd part to kepe for hym and
 his
 (VIII, ll. 25-32)

but this I Avow to God with all
 the mekenes I can
 ȝyff of his mercy he wole a childe
 us devyse
 We xal offre it up in the temple to
 be goddys man
 (ll. 38-40)

But blyssyd wyff Anne sore I
 drede
 In þe temple þis time to make
 sacryfice
 Be cawse þat no frute of us doth
 procede
 I fere me greatly þe prest wole me
 dysspice
 (ll. 33-36)
 pou and þi Wyff arn barrany and
 bare
 neyther of ȝow. ffruteful nevyr ȝett
 ware
 Whow durste þou a-monge fruteful
 presume and Abuse
 It is a tokyn þou art cursyd þare.
 (ll. 76-80)
 þou joachym I charge the fast
 out þe temple þou go
 (l. 83)

Life of St. Anne.

& for neghburs herd hys shame
 Perfore durst he noȝth wend hame.
 (ll. 97-98)

So for þu me no childer sent
 My husband now away es went,
 Ded trow I best he be;
 & whore to fynd hym wate I noȝt
 Þat he to beryng myght be broght;
 Forþi full wo es me.
 (ll. 121-126)

Anna, drede þow þe no dele,
 For god has herd þi prayer wele
 & sothely I þe say
 þi brith in gods awn counsel is.
 (ll. 133-136)

Ludus Coventriae.

Ffor hevynes I dare not go hom to
 my wyff
 And amonge my neyborys. I dare
 not abyde ffor shame.
 (ll. 96-97)

Alas ffor myn husbond. me is full
 wo
 I xal go seke him. what so evyr be
 falle
 I wote not in erth which wey is he
 go
 ffadyr of hefne ffor mercy. to ȝour
 ffete I falle
 (ll. 187-190)

and as I seyð to hym so to þe sey I
 xal
 god hath herd þi prayour. and þi
 wepyng
 (ll. 193-194)

Attention is called to two corresponding rimes in these passages : *seruyse* (l. 66) : *devyse* (l. 39) and *shame* (l. 97) : *shame* (l. 97).

For the *Mary in the Temple* play (*L.C.* IX) there are several possible sources : Lydgate's *Lyf of Our Lady*, Love's *Mirroure* (translated from Bonaventura's *Meditationes*), *Legenda Aurea*, the apocryphal *De Nativitate* and *Pseudo-Matthew*, and the *Life of St. Anne*. Miss Block considers the first four of these possible sources and decides in favour of the *Meditationes* because in it "the three precepts observed by Mary are distinct from the seven petitions, though they correspond to the first three. Lydgate gives only the seven petitions."¹ But it is to be noted that the *Meditationes* does not mention the fifteen steps of the temple which Mary ascends alone, the steps which represent the fifteen graces and correspond to the fifteen Gradual Psalms, and the exposition of which occupies a fourth of the entire play. The three precepts, on the other hand, are simply a statement of the two Great Commandments combined with the ecclesiastical injunction to hate the devil; and the seven petitions are prayers for the well known seven virtues.² The heart of the play is the exposition of the fifteen graces and of the manner of life which the Virgin Mary led during her years in the temple; these

¹ Block, *op. cit.*, pp. xlvii-xlviii.

² Cf. Mark's Gospel 12: 29-31; E.E.T.S. 26, 1; Wells, *A Manual of the Writings in Middle English*, pp. 348, 484.

are likewise the things emphasized in the life of St. Anne, ll. 289-408. Hence the assumption that these central themes, taken from the poem, constituted the source of the original play and that the precepts and petitions are the additions of the reviser would appear to be a safe one. This assumption is supported by the following tabulation of resemblances :

Life of St. Anne.

Wit other damsels paym was dere
To þe temple þai hyr led.
(ll. 293-294)

þer xv greces so lang and brade
In þe honor of þe xv psalmes was
made
þat þis childe wente up by.
(ll. 313-315)

We offer up here to goddes servyse
Oure child our god to knawe
& to serue als we haue hith.
(ll. 341-343)

þe bisshops wer glad of þat syght.
þer þai stod all on rawe
& merualyd þat so zohng a thyng
All hyr werkys to goddes plesyng
So sone couth dresse & drawe.
(ll. 344-348)

Ludus Coventriae, IX.

late us take mary our dowtere us
be-twen
and to þe temple with here procede
(ll. 10-11)

If þe fyftene grees. þou may Ascende
It is meracle if þou do. now god þe
dyffende
Ffrom babylony to hevynly jheru-
salem þis is þe way
Every man þat thynk his lyff to
Amende
þe fiftene psalmys in memorye of
þis mayde say
(ll. 79-84)

Sere prince of prestes and it plesse
þow
We þat were barreyn god hath
sent us a childe
to offe here to goddys service we
mad oure avow
here is þe same mayde. mary moste
mylde.
(ll. 33-36)

A gracyous lord þis is A mervel-
yous thyng
þat we se here all in syght
A babe of thre zer age so zyng
to come up þese grecys. so up-
ryght
It is An hey meracle and by
goddys myght
no dowth of she xal be gracyous.
(ll. 144-149)

In these parallel passages the following corresponding rimes appear :
syght (l. 344) : *syght* (l. 145), *thyng* (l. 346) : *thyng* (l. 144), *plesyng*
(l. 347) : *zyng* (l. 146).

The dependence of the *Betrothal of Mary* (L.C. X) on the life of St.

Anne is even more obvious. Of the possible sources usually considered, the *Meditationes* is silent; in Lydgate and Pseudo-Matthew only the dove appears on Joseph's rod; neither *Legenda Aurea* nor the apocryphal *De Nativitate* gives the names of the maidens who attend the Virgin, their names being found only in Pseudo-Matthew and Lydgate's *Lyf of Oure Lady*; and *Legenda Aurea* and *De Nativitate* represent the priest as neglecting Joseph's rod, whereas in the play Joseph himself is at fault. The life of St. Anne, on the other hand, contains the flowering rod which "doth blome and bere," gives the names of two of the maidens as they appear in the play (with three additional names not given in the play), and portrays Joseph as the delinquent in the presentation of his rod.¹ This is the only possible source known which contains all these elements approximately as they appear in the play; hence it would seem to be the source of the play. This claim is substantiated by the following resemblances in phraseology:

Life of St. Anne.

Late be, syrys, it may noȝt be done
 pat I suld wax so wyld
 To knawe a husbande noȝt he me;
 I haue gyfne myn vyrgynyte
 To god at kep unfylde.

(ll. 428-432)

pe prest pan of pe trybe als faste
 Befor hym ded he call
 All men pat war unweddid pan
 & oppenly byfor ylke man
 Charged both gret & small

On pe morne pat pai suld ald &
 yhyng
 Euer ylkon to pe tempyll bryng
 pe yherd of a vyne tre

Als pare offrand yow lay pam pare
 & byd pe folke pat pai noght spare
 pat day & nyght to pray.

On pe morne put pe yherdes in pe
 handes,
 & in qwhilke yherde pis selkouth
 standes

Gyf hym mary alway.

(ll. 488-495, 511-516)

Ludus Coventriae, X.

Aȝens pe lawe wyl I nevyr be
 but mannys ffelechep xal nevyr
 folwe me

I wyl levyn evyr in chastyte
 be pe grace of goddys wyll

(ll. 36-39)

This is goddys owyn byddyng
 pat all kynsmen of dauyd pe kyng
 to pe temple xul brynge here offryng
 with whyte ȝardys in per honde

loke wele what tyme pei offere
 there

all here ȝardys in pin hand pou
 take

take heed whose ȝerde doth blome
 and bere

and he xal be pe maydenys make
 (ll. 125-132)

¹ Cf. Block, *op. cit.*, pp. xlvii-xlviii.

Life of St. Anne.

He saw þat Iosep yherd hade none,
 & to þe tempell hade he broght one ;
 Fforþi to hym he ȝhede.

Bot Iosep ȝyt had moste drede.

Ffor ferde þe byshop suld hym
 blame

Iosep couth speke no wrode for
 shame

Bot stode & lokyd myldly.

(ll. 544-546, 552-555)

Þe bysshop & all þat hym behelde
 Sayd : man, þou erte blist in þine
 elde,

Fful wele es þe forthy ;
 Of god allone þu es chosen here
 To haue þis damysell þat us es dere
 Att wede hyr oppynly.

He sayde to þam : for shame, lat be !
 What suld a yhong wench do wit
 me ?

My banes er old & dry.

& god haues sent me childre also ;
 Þerfore wyfys will I haue no mo.

Lat sum ȝong man hyr take.

(ll. 557-567)

Iosep answerd þan on þis wyse :
 Godes bydding wil I noȝt dispise,

For I am lowed & still

Redy at do þat ȝe commande.

(ll. 580-583)

& for hyr solace & hyr game
 Ffyue virgnis sal be wit ȝou same,
 Þe best in al þis place.

Þe name of pas v I vnderstande
 Als we in þe boke þam wreten
 fande

Herkenis wit gude intent :

Ludus Coventriae, X.

Episcopus

Whath joseph why stande ȝe there
 by-hynde

I-wys sere ȝe be to blame

Joseph

sere I kan nat my rodde ffynde
 to come þer in trowth me thynkyht
 shame

sere he may Euyl go þat is ner lame
 in soth I cam as fast as I may

Episcopus

offyr up ȝour rodde sere in goddys
 name

why do ȝe not as men ȝow pray.

(ll. 233-241)

Episcopus

Þou mayst be blyth with game and
 gle

A mayd to wedde þou must gone

be þis meracle I do wel se

Mary is here name

Joseph

What xulde I wedde god for-bede

I am an old man so god me spede
 and with a wyff now. to levyn in
 drede

It wore nyther sport nere game

(ll. 264-271)

Joseph

A-ȝens my God not do I may

here wardeyn and kepere wyl I
 evyr be

(ll. 289-290)

Þer fore Euyl langage for to swage
 þat ȝour good fame may leste longe
 iij damysellys xul dwelle with ȝow
 in stage

With þi wyff to be evyr more a-
 monge

I xal these iij here take

Susanne þe fyrst xal be

Life of St. Anne.

Gentea & sophora hyght þe twa,
 Sussanna and albigia,
 Þe fyfte hyght agabell.
 (ll. 589-591, 608-615)

Ludus Coventriae, X.

Rebecca þe secunde xal go with the
 Sephore þe thrydde. loke þat ȝe
 thre
 þis maydon nevyr ȝe for-sake.
 (ll. 348-356)

The following corresponding rimes appear in the above passages: *me* (l. 430): *me* (l. 37), *vyrgynyte* (l. 431): *chastyte* (l. 38), *yhyng* (l. 493): *kyng* (l. 126), *bryng* (l. 494): *offryng* (l. 127), *blame* (l. 553): *blame* (l. 235), *shame* (l. 554): *shame* (l. 237).

The *Salutation and Conception* play (*L.C.* XI) has long been a puzzle to commentators, largely on account of the discrepancy between the character of the play announced in the Prologue and that of the play which appears in the cycle. Professor Greg states the problem of this play as follows: "It begins with what Contemplatio . . . calls the 'parlement of hefne,' the well-known contention of the four daughters of God, and then proceeds to a Salutation simple in design, but elaborate and distinctly ecclesiastical in composition. Now the stanza in the Prologue describes a quite simple Annunciation play of the usual type, and cannot by any possibility have been written for the play we have in the text. Observe in particular that Mary's three maidens hear the Angel's voice but see no one, while the text makes no mention of them whatever."¹ Miss Swenson similarly states the problem and adds: "This ecclesiastical tone so pervades the whole play that it would almost seem as if none of the original cycle play had been preserved, and that this play, like the Barrenness of Anna (*L.C.* VIII) and Mary's Presentation (*L.C.* IX), had been substituted entirely from the Virgin play."² And Miss Block believes "that a later [than the date of the composition of the Prologue] revision or alteration of purpose led to the substitution of a more elaborate *Salutation and Conception* and to some additions, based on Bonaventura's *Meditationes Vitae Christi*."³ She bases her belief, so far as it concerns the *Meditationes* of Bonaventura, on certain verbal resemblances to Love's *Mirroure*, p. 29; but there are even closer resemblances, as the following tabulation will show, to the life of St. Anne. This poem, however, does not contain the Parliament in Heaven, which occupies 216 of the 340 lines of the play as we have it now. In the poem, on the other hand, the Virgin's attending maidens

¹ W. W. Greg, *Bibliographical and Textual Problems of the English Miracle Cycles*, London, 1914, p. 128.

² Swenson, *op. cit.*, p. 30.

³ Block, *op. cit.*, pp. xxiv-xxv, xlv, xlviii.

do overhear the first salutation of the Angel Gabriel, who appears at the moment when they are blaming the Virgin for attempting to become their "qwhene." The facts, then, seem to be these: the Prologue was written for a simple *Salutation and Conception* play of an ecclesiastical nature, based on the life of St. Anne, which was later revised by prefixing the familiar and popular Parliament in Heaven and reworking the salutation scene so as to bring it into accord with the additional scene. This view is supported by the fact that the life of St. Anne devotes 103 lines to the subject and the play, exclusive of the Parliament in Heaven, 123 lines. It is also supported by the following verbal resemblances:

Life of St. Anne.

. . mary, full of grace,
God is wit þe þis day;
Of all women blyssede by yhow.
(ll. 665-667)

þe angell sayd: mary, dred þe
nozth;
þe grace þat þu so lange haues
soght

In god has fon it clere.
Be you sall consaue witouten syn
& bere a child þu clen virgyn,
Ihesus is name is here.
He sall be gret & goddes son
calde;

Hys fader sall gyf hym þe see to
hald

Of dauid þat is hym dere.
In þe huse of Iacob þan sall he
lende

& regne in heuen witouten ende
& in erth fer & nere.
(ll. 673-684)

How suld þis thyng on me be
layde
& man knew I neuer none?
(ll. 686-687)

To þis þe anngell þan answerd he
& sayd: þe halygost sall light in
þe,
Umlap þe blod & bone.
On þe sall born be goddes awn
child;

Ludus Coventriae, XI.

Heyl fful of grace god is *with* the
Amonge All women blyssyd art thu
(ll. 217-218)

Mary in þis take 3e no drede
Ffor At God. grace fflownde have 3e
3e xal conceyve in 3our wombe in
dede

A childe þe sone of þe trynyste
His name of 3ow jhesu clepyd
xal be

He xal be grett. þe son of þe
hyest. clepyd of kende
and of his ffadyr davyd. þe
lord xal 3eve hym þe se
Reynnyng in þe hous of jacob. of
which regne xal be no ende.
(ll. 237-244)

In what manere of wyse xal þis be
Ffor knowyng of man I haue non
now.
(ll. 246-247)

The holy gost xal come fro Above
to the
and þe vertu of hym hyest xal
schadu þe so.
Ther fore þat holy gost of þe xal
be bore.

Life of St. Anne.

& se elizabeth, þi cosyne so mylde,
 Sex monethes ys yt now gone.
 Þai called hyr baran in toun &
 felde;

Now haues scho consaued in hyr
 elde

Of goddes gret grace allone;
 Nothyng impossible may be forthy
 To god; þefore dred þe noȝth,
 mary.

(ll. 688-698)

Goddes awn handmaydyn es me
 here;

Als he wyll be yt don.

(ll. 701-702)

Ludus Coventriae, XI.

he xal be clepyd þe son of god sage
 And se Elyzabeth ȝour cosyne thore
 She hath conseyvid A son in hyre
 Age

This is þe sexte monyth of here
 passage.

Of here þat clepyd was bareyn
 no thyng is impossyble to goddys
 vsage.

(ll. 251-259)

Se here þe hand-mayden of oure
 lorde

Aftyr þi worde. be it don to me.

(ll. 287-288)

The following rimes occur in the passages above in corresponding context: *yhow* (l. 667): *thu* (l. 218), *lende* (l. 682): *kende* (l. 243), *ende* (l. 683): *ende* (l. 244), *þe* (l. 689): *the* (l. 251).

The *Return of Joseph* (L.C. XII) is accepted by critics as belonging to the original cycle, and Miss Block assigns the Pseudo-Matthew as its source. The verbal evidence, however, indicates that it is not based directly on the Pseudo-Matthew but on the life of St. Anne, ll. 709-795, which, as has been shown already, is a paraphrase of Pseudo-Matthew. Additional evidence of this fact is to be found in the prevailing verse form of the play, which is a ten-line stanza riming aabaabbcbc. This seems to show the influence of the aabcbddbeeb stanzaic structure of the poem. The following passages show similarities in phraseology:

Life of St. Anne.

Scho rase up myldly hym agayne
 & of hyr wambe was he noȝt fayne,
 Bot it myght noȝt be hid.

For qwen he saw þat it was so
 grete

All þe fyue vergnis fast gon he
 threte

& lowd began to cry.

He fell done & thus gate he sayde:
 What happ, lord, has þu for me
 layde?

So ald a man als I

Ludus Coventriae, XII.

That semyth evyl I am afrayd
 þi wombe to hyȝe doth stonde
 I drede me sore I am be-trayd
 Sum other man þe had in honde
 Hens sythe þat I went

Thy Wombe is gret it gynnyth to
 reyse

than hast þou be-gownne a synfull
 gyse

telle me now in what wyse
 thy self þow Ast þus schent

(ll. 25-33)

*Life of St. Anne.**Ludus Coventriae, XII.*

Sall now haue more shame & more
anger.

Lord, lat me are lyfe no longere
Bot dight me here to dy;
And damoysselles, he sayd, wo yow
be;
Ffalsly have 3e desseuede me,
So haue 3e don mary.
(ll. 730-744)

3e say þan þe angell made hir wit
child:
Nay, sum lyke an angell has hyr
begiled,
A 3ong man wit sum gyn.
(ll. 766-768)

What me ys best wate I noght
now;
I wax als heuy as led.
& I dare loke no man in þe face
In þe tempyll no in na place
For shame. Why ne were I
ded?
(ll. 770-774)

þe angell appered to hym þat
nyght,
Bad: Iosep, turn þi red
& dred ye noȝthyng of þis lyf
For to take mary to þi wyf,
Ne thynke wit hyr no shame.
þe child þat scho sall bere in hast
Scho has consayued thurgh þe
halygast,
& jhesus sall be hys name;
Gret gods awn power sall haue
All hys folke fra syn to saue
þat adam broght in blame.
Iosep at morne he went belyue
To mary & to þis vergnis fyue
& told þam all þis same.
He thankyd god & was full glad,
Bot of þe suspencion he to þam had
He asked mary forgayfnes.
(ll. 779-795)

It was sum boy be-gan þis game
þat clothyd was clene *and* gay
and 3e 3eue hym now an anngel
name.
(ll. 57-77)

Now alas whedyr xal I gone
I wot nevyr whedyr nor to what
place
ffor oftyn tyme sorwe comyth sone
and longe it is or it pace
no comforte may I haue here
(ll. 118-122)

I know wel I haue mys wrought
I walk to my pore place
and Aske ffor-gyfnes I haue mys-
thought

Now is þe tyme sen At eye
þat þe childe is now to veryfye
which xal saue mankende
As it was spoke be prophesye
I thank þe god þat sytys on hye
with hert wyl *and* mende
þat evyr þou woldyst me bynde
to wedde mary to my wyff
þi blysful sone. se nere to fynde
In his presens, to lede my lyff.
(ll. 167-179)

These passages have the following corresponding rimes: *place* (l.
ST. ANNE. *d*)

773): *place* (l. 119), *face* (l. 772): *pace* (l. 121), *lyf* (l. 781): *lyff* (l. 179), *wyf* (l. 782): *wyff* (l. 172).

The life of St. Anne does not mention the *Visit to Elizabeth* (L.C. XIII); neither does the Pseudo-Matthew nor *De Nativitate* mention it. It is not provided for in the Prologue and may, therefore, be considered as a later addition to the cycle; hence it could not have belonged in the original Virgin group of plays.

The *Trial of Joseph and Mary* (L.C. XIV) is a combination of coarse humour (contained in the speeches of the slanderers) with the simple and reverent dignity of the purgation ceremony. "The Prologue to this play," says Miss Swenson, ". . . is a simple quatrain. It does not adequately represent the play, but simply speaks of the fact that Joseph and Mary were slandered and went to their purgation. The purgation scene itself is simple and reverent enough and may possibly have been a part of the original cycle.

"The introductory speech of Den, with its long list of alliterative and allegorical names, is written into the manuscript in a different hand before the figure 14 occurs and belongs probably to a later period." She also notes the return of the name "Abiyachar" for the bishop rather than "Ysakar."¹ Miss Block does not think that the speech of Den is written by a different hand, but agrees that this play is one of those which was subjected to the process of "dovetailing and revision." She thinks it is probably based on Pseudo-Matthew, which it does not follow closely.² But it is to be noted that the life of St. Anne, ll. 799 ff., exactly follows the scheme of the play given in the Prologue. Joseph and Mary are "wreghed" by all the people, "for þam yll thought," are brought to trial before "abythar . . . byshop of þe lawe," and are acquitted of all blame by the purgation ceremony. Now the name "Abyathar" might easily be confused with "Abiyachar" by a scribe; and this is probably what happened in this case as in many others of which we know. The history of the play, then, would seem to be this: the original Virgin group of plays contained a simple *Trial of Joseph and Mary* which was ecclesiastical in tone and based on the life of St. Anne; but this play was revised by the compiler of the *Ludus Coventriae* cycle, who added the horse-play of the detractors and the bit of poetic justice by which one of the chief detractors was forced to drink of the purgation water. This conclusion is attested by the following verbal resemblances:

¹ Swenson, *op. cit.*, pp. 32-33.

² Block, *op. cit.*, pp. xxiv, xlvi.

Life of St. Anne.

Iosep swore fast & mad hym clene
 To god gon witnesse drawe
 Pat he neuer wit wyll hyr knew
 ne wyst
 So mekyll pat scho a man aues
 kyst.

Iosep sayd: 3e sall all wele wytt
 pat scho ys clene vergyn 3ytt
 Boyth in thoght & dede.
 (ll. 812-815, 820-822)

& many other prestes pat pare
 wasse
 Sayd: so lyghtly sall pu no3t
 passe,
 Wit swilke lyrtys us lede.
 A maner of watyr pai had perfore
 In pe tempyll was keypyd in store
 For thyng pat was in drede

pat whoso ware of a thyng gilty
 & drank perof suld haue oppenly
 A gret spot in hys face.
 Pai gar hym drynke par he stode.
 (ll. 823-832)

To drynk parof had scho na drede,
 & boutte pe auter sithen scho 3ede
 Seuen sythes witouten more.
 (ll. 856-858)

Ludus Coventriae, XIV.

Sche is for me a trewe clene mayde
 And I for hire am clene Also
 of fleschly synne I nevyr a-sayde
 sythyn pat sche was weddyd me to
 (ll. 193-196)

Thus xalt not schape from vs 3itt
 so
 Fyrst pou xalte tellyn us a-nother
 lay
 Streyt to pe Awtere pou xalt go
 pe drynge of vengeawns per to a-
 say.
 (ll. 197-200)

Here xal I drynke. be-fore 3our face
 A-bowth pis Awtere than xal I
 fonde
 vij tymes to go by godys grace.
 (ll. 262-264)

"The use of the *Pseudo-Matthew* Gospel is clearest in the *Birth* play," says Miss Block, "where the incident of the midwives follows the original very closely. . . . The suggestion of the cherry-tree incident comes also from this gospel where a similar story is told of a palm-tree passed on the journey into Egypt."¹ But again the verbal similarities point to the use of the life of St. Anne, which follows the *Pseudo-Matthew* Gospel very closely at this point. Both differ from the play (*L.C.* XV) in that in them Christ is born in a cave instead of in "an hous of haras . . . amonge bestys," and in that they have Mary's vision of the two peoples, Jews and pagans, instead of the cherry-tree episode. The life of St. Anne, following the B-version of *Pseudo-Matthew*, gives the names of the two midwives as 3ebell and Salome instead of 3elomy

¹ Block, *op. cit.*, p. xlviii.

and Salome. But both pairs of names were common (*Legenda Aurea*, p. 42, Graesse Ed., has Zebel and Salome), and the confusion is easily accounted for either by scribal error or by metrical demands. As for the cherry-tree episode, it must have been substituted for the vision of the Jews and pagans or for the similar date-tree incident (St. Anne, ll. 1500 ff.) under the influence of a popular poem such as that printed by Hone.¹ The essential elements of the play, however, are contained in the life of St. Anne; and the following resemblances in phraseology are convincing proof of its use by the author of the *Birth of Christ* play:

Life of St. Anne.

He spake þan unto mylde mary
& saide: leve doghter myne,
Me bus wende now bedlam unto
At pay þer als our neighbours do;
Perfore heygh we us heyne.
(ll. 908-912)

Iosep 3ohod to mary þan,
Sayd: here er two mydwyfs þat
can
Of women preuetes know;
& mary smyled. Laghes þu? sayd
he.
He saw a knaue child on hyr kne;
þan sayde he: I was ouer slaw.
(ll. 1003-1008)

Lord god, scho sayde, mercy.
þe syght þat I se here!

Here hys a meruayll was neuer none
swylke:
I felt hyr two pappes full of milke
& a childe frely borne,
& wymbe of birth es here non
sene;
Scho moder es als a mayden clene.
þis was neuer sene beforne.
(ll. 1019-1026)

Ludus Coventriae, XV.

Now my wyff mary. what sey 3e to
this
For sekyr nedys I must fforth
wende
On to þe cyte of bedleem ffer hens
i-wys
þus to labore I must my body
bende.
(ll. 9-12)

the for to comforte in gesyne þis
day
tweyn gode mydwyuis I haue
brought here
Why do 3e lawgh wyff 3e be to
blame
I pray 3ow spowse do no more so
(ll. 171-172, 181-182)

O myghtfull god have mercy on
me
A merveyale þat nevyr was herd
be-forne
Here opynly I fele and se
A fayr child of a maydon is born
And nedyth no waschyngge as other
don
Fful clene and pure for soth is he
with-outyn spot or ony polucyon
his modyr nott hurte of virgynite.
(ll. 225-232)

¹ William Hone, *Ancient Mysteries Described*, pp. 90-93.

Life of St. Anne.

Allas, scho sayd, I am lorne.
 Ffull wele I wote I haue done
 mys;
 For my mystrowyng all haf I þis
 þat I lyfed in a drede;
 & god þu wote I lufed nyght & day
 Women & chylder to help þam ay.
 Holpe now me in þis nede.
 (ll. 1032-1038)

Gabrell bad hyr aske mary for-
 gyfnes
 And sayde: touche þe childe þat
 borne es
 þu sall be hale gude sped.
 (ll. 1039-1041)

Ludus Coventriae, XV.

O lord of myght þou knowyst þe
 trowth
 þat I have evyr had dred of þe
 on every power whyght evyr I have
 rowthe
 and þove hem almes for loue of þe
 Bothe wyff and wedowe þat
 Askyght for the
 And frendles chyledryn þat haddyn
 grett nede
 I dude them cure and all for the
 and toke no rewarde of them nor
 mede.

(ll. 265-272)

Woman þi sorwe to haue de-layde
 wurchep þat childe þat þer is born
 towch þe clothis þer he is layde
 ffor he xal saue all þat is lorn
 (ll. 277-280)

In these parallel passages are found the following corresponding rimes: *drede* (l. 1035): *nede* (l. 270), *nede* (l. 1038): *mede* (l. 272).

Although the life of St. Anne contains the stories found in the *Adoration of the Shepherds*, *Purification*, *Magi*, *Massacre of the Innocents* and *Death of Herod*, and the *Dispute between Christ and the Doctors*, the verbal similarities to the *Ludus Coventriae* cease with the *Birth of Christ*, except in three or four short passages common to all accounts of the events in which they occur. We must conclude, therefore, either that the series of striking similarities of the Virgin group of plays in the *Ludus Coventriae* cycle to the corresponding parts of the life of St. Anne constitutes a rare coincidence or that the life of St. Anne is the source of the original Virgin group of the cycle. Since all the evidence indicates that this series of similarities is not a coincidence, we may assert with a considerable degree of confidence that the Minnesota MS. version of the life of St. Anne is the source of that group of plays in the *Ludus Coventriae* which portrays the life of St. Anne, the life of the Virgin Mary, and the birth of Christ.

V. CONCLUSIONS.

These hitherto inaccessible poems are of considerable interest to the student of Middle English literature, for they deal with a subject

intimately connected with the life of the period. Saints' lives were inextricably interwoven with the religious, social, and commercial life of Medieval England; and St. Anne, around whose cult the legends of the Virgin and the Christ centred, was an important figure in all these phases of life. This fact is emphasized by the stanzaic versions of her life, for the five poems belong to three different types in origin, structure, and content. With the originals from which they are descended, they cover a period of considerably more than a century; and they illustrate how throughout this long period the two great storehouses of medieval religious lore, the apocryphal gospels and the *Legenda Aurea*, were drawn upon by both church and guild. These poems show that the patron saint of church or guild was frequently also the patron saint of didactic poetry written for popular consumption.

The linguistic significance of these poems must also be taken into account. Since the poems cover almost half of England, they illustrate the status of the English language as it was written in the fifteenth century near the southern limits of the Northern dialect, in the N.E. Midlands, in the E. Midlands, and in the S. Midlands. The fact that compositions may be so accurately located by their dialectal peculiarities, even when the dialects are not preserved in their pure states, is evidence that England was still, in the fifteenth century, far from a homogeneous literary standard of usage.

For the student of the Middle English drama, however, the chief interest in these stanzaic versions of the life of St. Anne lies in the fact that the Minnesota MS. version furnishes a logical source for the much disputed Virgin group of the *Ludus Coventriae*. It contains all the material of plays VIII to XV with the single exception of the interpolated *Visit to Elizabeth* (XIII); and the similarities in dialect, content, and phraseology present convincing evidence that this poem is the source of the Virgin group of plays.

I

The Life of St. Anne

MS. University of Minnesota Z. 822, N. 81
(Formerly Phillips MS. 8122).

All þat haues lyking for to lere Off prophetes sawes & storys sere, Herkens now to me.	
A lytill tretice ȝe sall here Of anna & hyr doghter dere, Mary þat maydyn fre ; How scho was born & in what land Als seynt mathew yt wretyn fand In grew & perfor he Made it in latyn out of grewe Als saynt Ierom þe doctour trew Witnes it suld be.	4 [fol. 185b] Invocation. 8 12
& forthermore als þe story says It befel in our elder days In ierslum was it swa. þer wond a man of nobil fame, & Ioachim þan was his name, Born in þe land of Iuda. He was rytght wys in ylke a dede, & god ouyr all most gon he drede. With other vertues ma He was bath meke & mylde & buxom boȝth to man & chylde, Noȝth wele qwhen þam was wa.	 16 Joachim of Jerusalem was a virtuous man. 20 24
& for he lufd his god so wele, He multiplied so his catele For sothe as I ȝow tell	

Note : Initial letters in each verse have been rubricated throughout this MS. ; therefore initial *ff* is printed *Ff* for the sake of accuracy and to prevent confusion with *ff* which is not rubricated.

ST. ANNE.

B

Joachim
divides his
property
into three
parts.

Joachim
marries
Anne,
daughter of
Agar, and
they are
childless for
twenty
years.

[fol. 186a]

They pray
for a
child.

- Unnethes lyued þe any slyke 28
Of gude lyuyng was none hym lyke
þat dwelled in Isrel.
As herde he keypd hys awn shepe
Of other thyng toke he no kepe 32
Nowther to by no selle ;
Bot he & other of hys housald
To kepe hys catell, for so pai wald,
Full fayre be fyrth & fell. 36
& of þe frute þat god hym sent
He parted it with gud entent
In iij partes als I say :
A party to gyf wald he noȝt spare 40
To þam þat in þe tempyll ware
At serued god nyght & day.
þe secunde part gayf he neuer þe lesse
To widows & childer fadyrlesse 44
& other pouer at lay.
þe thryd parte alway ordand he
To susten hym & hys meynyhe.
þis was all hys aray. 48
In þis wyse lede þat man hys lyfe,
& sythen pai did hym haue a wyfe
When he was xxii ȝer.
Anna þan says þe boke scho hight ; 52
Scho was one of þe fayrest wyght
þat þan lyued ffer or ner.
Agar doghter was þat virgyn ;
Comen scho was of dauid kyn ; 56
þerfore pai made gude chere.
At þe mariage was gret gamen.
Withouten childer þai leued sam
All fully xxii ȝere. 60
Boyth day & nyght bisili þai prayed
& with a voyce bayth þai sayde
To gret god on þis wyse :
If he walde of hys curtasy 64
Sende þam sum frute of hyr body
To offer yt to god seruyse.

To gete þai prayede always & went to þe tempyll on þer fest days, For help in prayer lyse ; & at þe laste god þer prayer herde. Bot herkyns fyrst how yt ferde Er þer frute myght ryse.	68	
Apon a fest day þus ytt stode : þe paryshyn to þe temple ȝode With many folk of kyn ; Amang þaim þer als þai gan stande Ylk man redy with hys offerande Dressed hym withouten dyn. þe bysshop þan hyght Isakar ; Of Ioachym sone was he war. To hym fast gon he ryn To offer þer ryght als other did ; & so þis wonder hym betyd Er þai suld begyn.	72	They go to the temple to make an offering.
Of his comyng was Ioachym agrysed, For he hym & hys offryng dispysed & sayd on þis maner : Oute of þis tempyll fast þu wende ; Among gude men sall þu noȝt lende To make non offryng here, Ffor gode has vised þam ylkane ; & frute of þe comes þer ryght nane, Male ne famal sere : & god cursse þam þat na fruyte beres. Ioachym þan with wepyng teres Away went in were.	76	
& for neghburs herd hys shame þerfore durst he noȝth wend hame Bot to þe helles held þas ; & all hys bestes with hys hyrdmen He draue þam oure thurgh fell & fen To a tuncouth place Tyll he some xxti dayes iournay þithen. All fully fyue monethes dwelt he sythen Fra anna in þis cas	80	
	84	
	88	The priest refuses Joachim's offering because he is childless.
	92	
	96	
	100	Joachim fleees to the hills in shame.
		[fol. 186b]
	104	

Anne prays
to God.

pat scho wist of hym in no stede
Whether pat he war whik or dede.
Full lang thocht hyr pat spas. 108

& as sho lay in hyr moste drede
Apon a day til hyr yherde sho yhede,
Company had sho non.
Under a tre pat laureall hatt 112
In an herber on knes sho satt
To god makand hyr mone.

A nest of sparowes saw sho pare :
Lord god, sho sayd, pin are 116
Ylk best of blod & bone
Haues ioy of þe fruyte pat pai furth bryng,
And for I am bot a barayn thyng
Fro me is gone my husband. 120

So for þu me no childer sent
My husband now away es went,
Ded trow I best he be ;
& whore to fynd hym wate I noȝt 124
pat he to beryng myght be broght,
Forþi full wo es me.

þu knawes my will my god so mylde
pat yf þow had sent me a childe 128
It suld be offred to þe.

An angel
appears to
Anne and
promises
her a child.

With pat an angell come fra heuen
& spak to hir with ful mild steuen
þis worde under pat tre : 132

Anna, drede þow þe no dele,
For god has herd þi prayer wele
& sothely I þe say
þi brith in gods awn counsel is, 136
& it sall be to more & lesse

Wonderful euer & ay ;
þefore of his sande hald þe payd.
& qwen þe angell þus hade sayde 140
He wanyst sone away.

Anna of þis sight was adrede
& fore his worde sho ȝede to bede ;
þer in hyr praes lay. 144

Day and nyght praiand lay sho.	
At last a maydyn sho called hir to	
& said, lufed þu me oght	
So as þu sese me þusgate lye	148
Als a wydow full drerylye	
þu suld of me haue thoght.	
Sho said : yf god þi wambe haf closed	
Fro child beryng & þu haues losed	152
þi husband, blame me noȝt.	
At þat word anna thoght ryght yll.	
Scho turnyd & lay wepand full styll—	
Of god sho sokour soght.	156
pat tyme als anna lay in were	[fol. 187a]
A yhonge child þan gon apere	An angel
To Ioachim on a hyll	appears to
þer he ys bestes kopyd wild & tame	Joachim
& sayd : syr, why gas þu noȝt hame	and
To þe wyf? For what skyll?	160 repeats the
He sayd, me lykes nothyng hyr game.	promise
For xxti ȝere we haue bene same	made to
& it is noȝtth gods wyll	Anne.
To sende us childre us aboute ;	
þerfore þe temple I was dryune oute,	
For shame pat lykes me yll.	164
Whareto þerfore suld I hame wende?	
My neghburs for shame wil me shende	
þis thyng so wel is kend.	
Sen I was so fro þe tempel broght,	172
Here <i>with</i> my bestes þan haue I thoght	
All my lyfetye to lend.	
Neuer þe lesse ay whils I lyfe	
Off my gudes I sall gar gyffe	176
Be my awn seruandes hende	
To poure men pat <i>per</i> god þam dredes	
& þat in þe temple synges & redes.	
<i>per</i> partes I sall þam sende.	180
When he had sayd so, þis gude man,	
pat ylke yhong child appered þan	
To hym a fayre angell	

Sayd : Ioachym of þe blode of Iuda, 184
 I am comen fro þi wyfe anna
 & comfored hyr I þe tell.
 Als I sayde hyr, I say þe here
 þat scho sall bere a doghter dere ; 188
 In hyr þe halygast sall dwell
 & in godis temple fayrest þat fre
 Blessed ouer all women sall be
 And of all gudnes þe well 192
 So þat all þis wyde world I wene
 Sall say þer was neuer none swylk sene
 Befor hyr far or nere.
 Ane lyke to hyr sall neuer be none 196
 Of woman kynde in blode ne bone
 & þefore with gude chere
 Haste þe to hyr þi selfe to saue ;
 Ffor in hyr wambe sal þu fynd hir haue 200
 þat I haue sayde þe here
 Goddes gudnesse, þat blissed sede,
 & scho modyr withouten drede
 Of þat blyssed byrth so dere. 204

Joachim
 thanks the
 angel and
 makes a
 burnt
 offering.
 [fol. 187b]

Ioachym thankyd hym in þat place :
 & sen þow has broght me grace,
 Cum sitt with me & ette,
 And als þi seruand here blysse þu me. 208
 He sayd, þan bathe seruauundys er we
 Of god whas grace es grett ;
 & herdly man lyfs none so gude
 þat es of powere to se oure fude, 212
 For invisible es my mete.
 Bot what þow wald for ordan,
 Offer it to god here in þis playn
 & byrn it with grete hete. 216
 He answerde & sayd on þis wyse :
 To god dere I make no sacrifyse
 Bot at þi comhandment.
 þe angell answerde unto hym þer 220
 & saide : goddes wille & it noȝt war
 To þe wer I noȝt sent.

- þe beste lame þat he had he toke
 & offerd it *per* als says þe boke 224
 Hertly *with* gude intente ;
 & als þe fyre was brynnand bryght,
 In þe low þare befor his syght
 To heuen þe angell wente. 228
- þan Ioachim fell down in a sweyme.
 Fra undron unto euensang tyme
 In hys prayers he lay
 So þat hys herdmen in þat stede 232
 Wende all wele he hade bene dede
 & wakend hym son þat day.
 þe syght þat he had herde & sene
 When he had told þam all bedene 236
 Fful fast þan conseld þai
 To anna þat he suld hym haste
 Ffor drede of god þat he lufd maste—
 þus redd þai hym alway. 240
- Ioachym wyste neuer what was beste
 Bot fell oft down & toke hys reste
 Als man þat had bene lame.
 þe angell appered to hym efte 244
 & sayde : ryse upe, for I am belefte
 At kepe þe oute of blame ;
 Ffor god has herde ȝowr prayers bath.
 Ryse up sikyrly, it hys no wath, 248
 To anna hy þe hame.
 He rayse & tolde hys men þat tale.
 þa answerd þam *with* voce all hale
 And conseld hym to do þe same. 252
- Ioachim hamward þan gan he draw
 With hys bestes bot a pase ryght slaw.
 Ne xxti days he ȝode
 & pastured þam all wele be þe way. 256
 þe angell to anna gune say,
 Rys up now *with* myld mode ;
 þi husband comes here in gude state ;
 Go kepe hyn at þe gylden ȝhate. 260
 þan rase þat frely fode,

Joachim
falls in a
swoon.

The angel
tells
Joachim to
return
home.

The angel
reappears
to Anne.

[fol. 188a]

Joachim
and Anne
meet at the
golden
gate.

Mary is
born.

Mary is
presented at
the temple.

& hyr maydens þan be hyr side.
 Ffull lang hir thoght scho gun abide
 In þat ȝhat als sho stode. 264

When scho hym saw scho was all blyth
 & went agayn hym þan full swyth
 With hir maydyns infere.
 Scho halsed hym fast about þe neke 268
 & kyssed hym sayand, I ne reke
 On lyf, I haue ȝow here.
 I was a wedow in my lyfe,
 Now loue I god I am a wyfe ; 272
 Lo goddes help ay es nere.
 Barren I was & I ne wyst how,
 Bot se I haue consawed now
 & þefore make gud chere. 276

Hame þai went þan bath togeder
 & many of þer kyn sone come pider
 For glad of þis tythyng ;
 So dede all þat þerof harde tell 280
 Thurghowtt þe land of Israell
 Als fere as word myght spryng.
 All made þai myrth þat þerof mende,
 & qwen þe ix monethes was com to ende 284
 Anna þat blystful thyng
 Scho bare a mayden of hyr body.
 To name þai called þat childe mary ;
 Per blyssed be þat beryng. 288

Anna of hyr doghter was full glade,
 & Ioachym also gret lykyng hade.
 Ffull tenderly þai hyr fed
 & wande hyr when scho was thre ȝere. 292
 With other damsels þaym was dere
 To þe temple þai hyr led.
 When þai unto þe temple war comen,
 Þair best clothes with þam had þai nomen 296
 Þat þai suld be in cled
 Ffor to make þar sacrafys
 As in þar law was þan þe gyse,
 Per god so sore þai dred. 300

Bot xv greces þan stude yt high		She goes alone up the fifteen steps and is found praying in the temple.
þe temple or þai suld yt negh		
Standand bothe est & west ;		
To schyfte þer cloythes wyls þat þai 3ode	304	
Sett mare þat frely fode		
Att grece fote hyr to reste.		
Witoutyn helpe of erthly man		
To þe temple allone scho wan,	308	
So gracyous was þat geste.		
þe bysshopes sone þat child þai fand		
In þat temple allone knelande		
And wonder þam what was beste.	312	
þer xv greces so lang and brade		[fol. 188b]
In þe honor of þe xv psalmes was made		
þat þis childe wente up by.		
Anna come þan & mary myste ;	316	
Whore scho sulde fynd hyr nozt scho wyste		
Bot ran up hastyly,		
& in þe tempell scho fande hyr þar		
Kneland als scho a woman ware	320	
Prayand deuoutly.		
Ylk man had wonder it myght be so,		
Sayde yt may be tyll us and mo		
A mariage here of mary.	324	
Anna before þe pepyll most		Anne offers a prayer of thanks.
Ffulfilled þan of þe halygost		
Oppenly þus scho prayde :		
Lorde gode in trynyte	328	
þat ys & was & ay sall be,		
Of þe grace þu me prauayde.		
I thank þe, lorde, bath lowd & styll,		
For þu knawes ylk man hert & wyll	332	
& how our ennemys sayde		
Offrand to þe we suld non make.		
Now es it sene þat for our sake		
þat lorde full law is layde.	336	
Ioachym, þat wele lyfand man,		Mary is dedicated to God's service and left in the temple
& anna before þe pepyll þan		
To þe bysshopes of þe law		

Sayd both togyder upon þis wyse : 340
 We offer up here to goddes servyse

Oure child our god to knawe
 & to serue als we haue hith. 344
 Þe bisshops wer glad of þat syght.

Þer þai stod all on rawe
 & merualyd þat so 3ohng a thyng
 All hyr werkys to goddes plesyng 348
 So sone couth dresse & drawe.

When þis was done anna hame wente,
 & Ioachym yhode hys bestys to tente
 Þer þai wer on þe felde. 352

Thurghoute þe lande of Israell
 Als fare als þai hard tell 356

Come þider & hyr behelde
 & merualyd gretly of hyr dedys
 How þat so 3onge a chyld wald nedys 356
 Goddes werkes haue in welde,

For of hyr bedys was scho neuer yrke,
 & als a woman þan wald scho wyrke. 360
 Be þat scho was v 3ere held.

Her manner
 of life in
 the temple.

Þus mary encreased more & more
 Amang all þas vyrgyns þat þer wore
 In þe temple day & nyght. 364

On þis wyse ordard scho hyr tyme :
 Ffro morne arly unto hegh prime
 To pray scho was full lyght ; 368

& so ffro primeward unto none
 Sylk & purpur sewed scho sone,
 Couth none so wele it dyght. 372

* * * * *

* * * * *

* * * * *

[fol. 189a]

Of all þe vyrgyns þat scho with lered.
 Sythen an angell to hyr apperede
 At none ylke day be day 376

& fede hyr ay whils hir gud thought ;
 Þe mett þat other men to hir broght
 To poure folke gayf scho yt ay.

In gude thewes was scho plentyuouse & neuer wroght bot ay gracyuose	380	
So myk als I þow say þat all þat any seknes hade & towched hyr þai myght be glade, For hale þai went away.	384	
Whoso honoured hyr anythyng Or haylsed hyr at hyr metyng, Als many on oft sythes did, Scho thankyd god ay of þat doying & answerde þam to goddes louyng Als efte as yt betyde ; & qwen any of hyr felawes Legh or sayd any wanton sawes, Myldly wald scho þam bidd : þes damaysels þer sawes er noȝt gud, Ffor goddes lar & ȝe understode Swilke dedes suld ay be hyd.	388	
	392	
	396	
þis vyrgyn gudnes sprang so wyde þat þer was neuer none on na syde Byfor hyr born, I wene, So mylde in grace and all gudnes, Ne sall be after hyr neuer þelesse, Euen lik to hyr be sene. Ffor hyr gudnes & gret bewte Abathar prest of þe lawe went he To þe bisshopes all bedene & bad gret gyftys to haue mary To hys sone þat was semely Weddid yf þai myght bene.	400	
	404	Abathar the priest wishes Mary to marry his son.
	408	
Be þat tyme was scho xii yhere olde, & als þe lagh and custom walde All þe vergyns þat ware In þe temple at þat full elde Suld take þam husbandes þam to welde For nothyng suld þai spare. & for mary suld noȝt be betrayde þe bysshops a gret consayll peruade In þe temple of les & mare.	412	When Mary is twelve, the priests advise her to choose a husband. She refuses.
	416	

[fol. 189b]

Mary
defends her
refusal to
marry.

- Of ysraell come all þe best blode
 Before þam all qwar mary stode ;
 Þe bysshops moneste hyr þare 420
- þat scho sulde take hyr a husbande,
 Ane of þe best en all þat lande,
 Chese hyr sum gud manchilde.
 Þi frendes & ylke man þat here es 424
 Aredes þam elles for þi fayrnes
 þat þu sall be begy(l)de.
 Mary answerde þam full sone :
 Late be, syrrys, it may noȝt be done 428
 þat I suld wax so wyld
 To knawe a husbande noȝ ȝyt he me.
 I haue gyfne myn vyrgynyte
 To god at kep unfylde, 432
- & þerfore certys I sall assay
 At kepe in clennesses yf I may
 To hym maydenhede.
 One sayd þan : lang er þu was born 436
 Other vergyns dyd so þe beforne,
 Þer lyfys lely to lede
 In matremonie to fullfill þe law.
 Fore þe, damoisell, do so þe awe 440
 Elles comes of þe no sede,
 & peraventure some ȝohng man
 Ffor þi bewte sall begyle þe þan
 So sall þu lese þi mede. 444
- Scho answerde hym þan full myldly
 & sayd : seruay here ensemphyll why
 Als ȝe may wrytyn se.
 Abell þat cursyd kayn slogh 448
 Lyfs now in heuen with yoy enoght,
 And two corones haues he :
 One had he for hys martyrdom ;
 Another he had hym best becom 452
 Ffor hys vergynte.
 And Ely rayyst to heuen þan es
 For he keped hym in clennesses ;
 Swylk grace may god send me. 456

- All men had wonder þat þer were
 Off mary wordes & hyr answeze ;
 Gaynsay hyr couth þai noȝt.
 Þe bysshop abaythar up ras þan ;
 Into a pulpit he wan þan
 Als he wald preche þam thoght.
 He command þat all folk suld be styll
 To tyme þat he had said hys wyll.
 Þis mater forth he broght :
 Þe foles of fayth to trow untrew
 Sen þat þis tempyll was fyrst mad new
 & thurgh wyse salams wroght
 Haues vergyns & maydens dwelt herein,
 Som kyng doghters, comlyest of kyne,
 Þat ouerwhare war dwelland ;
 Som byshops þat in our law wer gude,
 & som of prestes, & som of þe best blode
 Þat was in all þis land ;
 & qwen þai were at þe full age,
 Þai were þan put to maryage
 In lele wedlak to stande.
 Bot mary forsakyd now þat degre ;
 Þerfor emang us I rede it be
 To kep hir here ordand
 Þat scho with no man be dessauyd.
 All other purpos sone was wayfed ;
 Hereto assent þai all,
 & kest lotes þan als I ȝow tell
 Emang þe xii tribus of Israell
 To wham mary suld fall.
 On Iuda fell þat lote at laste.
 Þe prest þan of þe trybe als faste
 Befor hym ded he call
 All men þat war unweddid þan
 & oppenly byfor ylke man
 Charged both gret & small
 On þe morne þat þai suld ald & yhyng
 Euer ylkon to þe tempyll bryng
 Þe yherd of a vyne tre.
- 460 Abathar recommends that she be kept in the temple.
- 464
- 468
- 472
- 476
- 480
- 484 [fol. 190a]
 The twelve tribes of Israel cast lots for Mary. She falls to Juda.
- 488
- 492 The men of Juda are ordered to present rods at the temple altar.

- Pai went all hame þe yherdys to dight, 496
 & Iosep, þat ald man noȝt lyght,
 þat tyme no wyf had he.
 Goddes byddyng wald he noȝt dispise
 Bot dight hym a yherd on hys wysse 500
 Emang ȝong men to be
 To bere hys yherde als all other dide.
 & þat nyght thus gate yt betidde
 With þe byshop of þat countre. 504
- God spak to hym als I say ȝhowe
 & sayd: Isachar, I hyde þe now
 Tomorne be tyme of day
 Þe men with þe þer yherdes when þat þai er come 508
 Unto my place of sancta sanctorum
 On þe autre þu þam lay.
 Als þare offrand yow lay þam þare
 & byd þe folke þat þai noght spare 512
 þat day & nyght to pray.
 On þe morne put þe yherdes in þe handes,
 & in qwhilke yherde pis selkouth standes
 Gyf hym mary alway. 516
- Pis sygne & selkuoth sall be þere :
 A yherde sall burgeon & nutes bere
 Befor ȝow in ȝowr syght ;
 & oute of þe heghest of þat wande 520
 A qwyte douyfe sall þu se flyande
 Up into heuen ful ryght :
 Gyffe mary to hym þat pis yherd beres.
 When he had herd þis with hys eres, 524
 To do ytt he was ful lyght.
 Þe bysshop hereof was noȝt afered ;
 On þe morne ylke man he gayf his yherde
 Saue on wanted a wyght ; 528
- & þat was Iosep witouten doute,
 For he was all þe folke withoute.
 As he þerof ne roght
 He stode & lened hym on hys croch, 532
 For who hys yhered wald tak & tuch
 þerof gayf he ryght noȝt.

Mary is to
 be married
 to the man
 whose rod
 bears nuts.

Joseph has
 no rod and
 no token is
 shown.

- Neuerbelesse for all þe fayre
 Oute of no yherede þat þan was þer 536
 Sygne was sene ne wroght.
 To þe byshope þan an angell spake ;
 Bad hym þat yhered he suld up take
 And gyf it hym þat it broght. 540
 Att þat worde up þe yherde he toke
 And faste aboute hym gon he loke
 Als hym thoght was gret nede.
 He saw þat Iosep yherd hade none, 544
 & to þe tempell hade he broght one,
 Fforþi to hym he ȝhede.
 Þat yherd to Iosep þan gayfe he,
 & spryngand began it son to be 548
 Wit nottes ful fayre to sprede.
 A qwhite douyf þeroute als gon flegh
 Þat wonder all þat þis syght þer seigh,
 Bot Iosep ȝyt had moste drede. 552
 Ffor ferde þe byshop suld hym blame
 Iosep couth speke no wrode for shame,
 Bot stode & lokyd myldly.
 Þe bysshop & all þat hym behelde 556
 Sayd : man, pou erte blist in þine elde,
 Fful wele es þe forthy ;
 Of god allone þu es chosen here
 To haue þis damysell þat us es dere 560
 Att wede hyr oppynly.
 He sayde to þam : for shame lat be,
 What suld a yhong wench do with me ?
 My banes er old & dry. 564
 & god haues sent me childre also ;
 Þerfore wyfys will I haue no mo ;
 Lat sum ȝong man hyr take.
 Þai luf me lytell þat to hyr redes ; 568
 I had mare nede to byd me bedes
 Amendes for my mys to make.
 Abathar þan to hym gon drawe,
 Þe grettteste byshope of þe lawe, 572
 Bad Iosep thynk on þe wrake

[fol. 190b]

Joseph is
given his
rod, and
it bears
nuts.

Joseph is
chosen as
husband for
Mary, but
he refuses to
marry.

The priest
pleads with
Joseph, and
he agrees to
the
marriage.

The bishop
gives Mary
to Joseph.

Mary is
given five
virgins for
company—
their work.

[fol. 191a]

God toke of satan and abyron
& þose þat felle þam thre apon
For þai his sande wald forsake ; 576

Perfore luke þat þu be nott shent
Iff þu dispyes þis commandement
Oure byddyng to fulfyll.
Iosep answerd þan on þis wyse : 580
Godes byddyng wil I nozt dispise,
For I am lowed & still
Redy at do þat 3e commande.
Þe bishop toke hym þan be þe hand, 584
Mary he gayf hym tyll
& bad hym lede with hyr hys lyfe
In lele matremony als with his wyfe,
For certes yt was godes wyll. 588

& for hyr solace & hyr game
Ffyue virgnis sal be with 3ou same,
Þe best in al þis place.
Iosep was nozt contraryus 592
Bot led þam hame þan to hys huse,
& þer within a space
He dight a fayre chambre belyue
Ffor mary and þas vergynis fyue 596
þat was so fayre of face
þat þai myght in þer disporte,
Bot most to make mary comforte
He kest hym in þis case. 600

& unto ylk man Iosep sayde
Of mary þat he held hym payde
& wele wold he hyr tente ;
With hyr fyue vergyns to be hyr by 604
At kepe hyr fra euell company
þus þat hold man mente.
All þas v maydens had swilk merkys
þat ylkone of þam wroght sere werkys, 608
Swylke grace had god þam sent.
Þe name of þas v I vnderstande
Als we in þe boke þam wreten fande
Herkens with gude entent. 612

Gentea & sophora hyght þe twa,
Sussanna and albigia,

þe fyfte hyght agabell.

Ilkon wroght sere werk als we fynde ; 616

One wroght grene silk, an^oþer Inde,

þe thryd whyte so her fell.

þe forte wroght bysse ; þe v wroght lyne ;
& mary wroght werke þat was most fyne, 620

All propure soth to tell

Ffor it was best wroght of entayle

þai ordand it for gods tempell wale

þer þai befor gon dwell. 624

& for it was werk most of pryse

Passand all silke werke or bysse

þe damsels had dedeygne

þat scho wroght propure more þan þai. 628

& so befell it apon a day

On of þam gon her pleyne

& sayd : kynges doghters all v. er we,

Lo scho werkys passand oure degre 632

þat scho may noȝt atteyne.

þai sayd all fyue : þe soth es sene

Scho castes hyr for to be oure qwhene.

Swylk falsed gon þai seyne. 636

þus qwene on skorne þai callyd hyr þer ;

Bot mary writthed hyr neuer þe mare,

Ful fast prayand scho stude ;

& als þai spak her of all fyue 640

Ane angell appered to þam belyue

Sayd : fules, ȝe can no gude.

þis þat ȝe sp(a)ke so scornandly

Sall be fulfilled thurgh prophecy 644

In mary, þat frely fude,

& ȝowr qwhene sall scho be algate

Passand all (q)whenes in ylka state.

With þat þe angell ȝowde. 648

Qwhen þe vergynis all v. hard þis

þai wyste wele þat þai sayd of mys

& mary þai hasked mercy,

The virgins
become
envious of
Mary.

An angel
rebukes the
virgins.

The angel
tells Mary
she shall
bear the
light of the
world.
[fol. 191b]

Gabriel
greete Mary
and tells
her she
shall bear
God's son.

- & scho fogafe þam onone ryght ; 652
 Bot on þe morne appered in þer syght
 þe angell all openly.
 He sayd : mary, blyssed mot þu be,
 Ffor lyght sall com fro heuen to þe 656
 & ryst in þi body.
 In þi wainbe ys goddes dwellyng made
 þat sall lyght þis world wyde & brade.
 Herof þas thoght ferly. 660
 Mary thankyd god with myght & mayn
 & yohode to hyr prayers agayne.
 Lo gabrell soth to say
 On þe morne appered before hyr face 664
 & said : mary full of grace,
 God ys with þe þis day.
 Of all women blyssede be yhow
 & þe frute þat in þi wombe ys now, 668
 Blessed be it ever & ay.
 When mary had þis herde & sene
 Scho thoght in hyr hert what may þis mene,
 For ferd scho qwake allway. 672
 þe angell sayd : mary, dred þe noȝth.
 þe grace þat þu so lange haues soght
 In god has fon it clere.
 Be you sall consaue withouten syn 676
 & bere a child þu clere virgyn,
 Ihesus is name is here.
 He sall be gret & goddes son calde ;
 Hys fader sall gyf hym þe see to hald 680
 Of david þat is hym dere.
 In þe huse of Iacob þan sall he lende
 & regne in heuen withouten ende
 & in erth fer & nere. 684
 Mary þan to þe angell sayde :
 How suld þis thyng on me be layde
 & man knew I neuer none ?
 To þis þe anngell þan answerd he 688
 & sayd : þe halygost sall light in þe,
 Umlap þe blod & bone.

On þe sall born be goddes awn child, & se elizabeth, þi cosyne so mylde, Sex monethes ys yt now gone. þai called hyr baran in toun & felde, Now haves scho consaued in hyr elde Of goddes gret grace allone.	692	
Nothyng impossible may be forthy To god; þefore dred þe no3th, mary; þu has consaued þy son. Mary hym answerd with myld chere, Goddes awn handmayden es me here; Als he wyll be yt don.	700	
þe angell up to heuen fleigh þan, & mary prayed als scho began To god sittand in trone. þe angell ylke day br(o)ght hyr meet. Within a whyle scho wox ryght gret; Hyr gudnes wyst bot fone.	704	
	708	
Leue we now mary in gude name & speke of Iosep þat was fro hame Lyfand in mykil thocht. Yf he were alde & nothyng lyghte, þe boke says þat he was awryght & trewerke allway wroght. Als lang als he fro mary was Neuerþelesse no day suld hym passe þat his seruand þan broght To þe vergnis all þat þam sull fall At ete or drynk or wirk with all So þat þam lakkid ryght noght.	712	
	716	
		[fol. 192a]
	720	
Be scho was fully fyftene zere Scho had consaued þat derling dere & þan it þus betid: When hyr neyne monethes ware nere att ende, Iosepe dreste hym home to wende, At loke qwhat mary did. þe fyue vergnis at þer werke he fande, & mary at hyr boke prayhande Als fast scho myght bid.	724	Joseph returns home and finds Mary with child. He rebukes the virgins for deceiuing him.
	728	

Scho rase up myldly hym agayne
 & of hyr wambe was he noȝt fayne,
 Bot it myght noȝt be hid ; 732

For qwen he saw þat it was so grete,
 All þe fyue vergnis fast gon he threte
 & lowd began to cry.
 He fell done & thus gate he sayde : 736
 What happ, lord, has þu for me layde ?
 So ald a man als I

Sall now haue more shame & more anger ;
 Lord, lat me are lyfe no longere 740
 Bot dight me here to dy.
 & damoysselles, he sayd, wo yow be,
 Ffalsly have ȝe dessauede me ;
 So haue ȝe don mary. 744

The virgins
 defend
 themselves
 and say
 that only
 an angel
 has spoken
 with Mary.

Þe vergnis sayd to Iosepe þan :
 Wayt ȝe wele to hyr come na man
 At wayt hyr with non ylle,
 & we wyll witnesse þis allway ; 748
 We partes neuer fro hyr nyght ne day
 Ne scho neuer lowd ne styll
 Spake neuer with no man in þere wones,
 Bot ylke day come an angell ones 752
 & fed hyr all hyr fyll.

So all þe mete þat ȝe hyr sent
 To powre folke gayf scho it verement,
 Þis witnesse ay we wyll ; 756

þefore suppose none ille so sone,
 Ffor we wate neuer how yt myght be done
 With hir any maner of syn,
 Ffor other þan þe angell spake with hir none ; 760
 & þefore þe holygoste allone

We trow light hir within
 & þat has mad hyr wambe so hegh.
 He sayd : damoiselles, ȝe er full slegh ; 764

Joseph
 is not
 convinced
 and plans to
 steal away.

I trow ȝou not lefe ȝour dyn.
 ȝe say þan þe angell made hir with child ;
 Nay, sum lyke an angell has hyr begiled,
 A ȝong man with sum gyn, 768

& I wende scho hade bene syker *with* 3ow.

What me ys best wate I nocht now,

I wax als heuy as led ;

& I dare loke no man in þe face,

772

In þe tempyll no in na place.

For shame why ne were I ded ?

He sayd þus sighand sythes fele

& sithen he thoght fro hyr to stele

776

Into sum uncouth steed.

& als he þerto wald hym dyght

[fol. 192b]

þe angell appered to hym þat nyght,

Bad : Iosep, turn þi red

780

An angel corrects Joseph and bids him return to Mary.

& dred ye nogthyng of þis lyf

For to take mary to þi wyf

Ne thynke *with* hyr no shame.

þe child þat scho sall bere in hast

784

Scho has consayued thurgh þe halygast,

& jhesus sall be hys name,

Gret gods awn power sall haue

All hys folke fra syn to saue

788

þat adam broght in blame.

Iosep at morne he went belyue

To mary & to þis vergnis fyue

& told þam all þis same.

792

He thankyd god & was full glad,

Bot of þe suspesion he to þam had

He asked mary forgayfnes.

* * * *

796

* * * *

* * * *

All þe folke þat dwelled þer abowte

Had merwelle & ware in gret dowte

800

& wondreth bor mor & lesse

þat mary was so grete *with* childe,

& sayd yf þat scho ware begilde

The people accuse Joseph of beguiling Mary.

Iosep to blame most esse.

804

þai wreghyd hym all for þam yll thoght ;

Syne before abythar þai Iosep broght

Was byshop of þe lawe.

He charged hym fast of þat doyng
& how mary, þat blystful thyng, 808

Wald any fleschly knawe,
Ffor on hyr wombe it es now sene,
Iosep swore fast & mad hym clene, 812

To god gon witnesse drawe
þat he neuer with wyll hyr knew ne wyst
So mekyll þat scho a man aues kyst;
þis was allway his sawe. 816

þe bishop sayde, how consaued scho þan?
Thurgh þe or els sum other man
Lost scho hyr maydynhed.

Iosep sayd, 3e sall all wele wytt 820
þat scho ys clene vergyn 3ytt
Boyth in thoght & dede.

& many other prestes þat þare wasse
Sayd: so lyghtly sall þu noȝt passe, 824
With swilke lyrtes us lede.

A maner of watyr þai had þerfore
In þe tempyll was keypd in store
For thyng þat was in drede 828

þat whoso ware of a thyng gilty
& drank þerof suld haue oppenly
A gret spot in hys face.

þai gar hym drynke þar he stode 832
Sythen seuen sythes about he 3hode
þe awter in þat space,

& spot ne sygne couth þai fynde none.
þe bysshop & prestes sayd þan ylkone: 836
þu ert blist in þis place,

Ffor we can fynd in þe no blame.
þai callyd mary þan, bad hym go hame,
Opposed hyr in þis cace. 840

Sayd, sen Iosep has made hym clene of þe,
Tell me, þi bisshop, who yt may be
þu gos so gret withall,

Ffor fayrer yt es in schryfte to tell 844
þe soyth how þat þis chaunce befell
þan gods wrake on þe fall.

Joseph
drinks the
water of
purification
and proves
himself
innocent.

[fol. 198a]

The bishop
urges Mary
to confess
with whom
she has
sinned.

Scho sayd : yf any unclennes Of fleshly syn or wykkidnes	848	
Be in me, gret or small, I pray to god he shew yt here ; & als he wote þat I am clere Hys help hertly I call.	852	
þai wald assay hyr 3yt neuer þe latter, & did mary drynk of þe water þat Iosep drank of before. To drynk þarof had scho na drede, & boute þe auter sithen scho 3ede Seuen sythes withouten more. When þai no signe in hyr face couth se, þe bysshop sayde : how may þis be ? & other wys men of lore, Mary es wreyghed here wrangwusly. Some says itt semes done for envy, þat may þam rewe sore.	856	Mary proves her innocence by drinking the water of purification.
Lorde god, scho sayd, þu wote full wele, Ffor yow my doying knawes ylke dele, þat man me neuer 3yt knewe & þat I lufed sen my childhede	860	
At kepe to þe my maydenhede In clennes gude & trewe. þe bysshop & prestes both old & 3hyng Askyd mary forgyfnes of þer doying, Ffor sore it gon þam rewe ; & scho forgayf þam ever ylke a man. To Iosep þai lede hyre þan With ioy & myrth enowe.	864	
& þer a while þai dwelte all same & made mary desport & game All þat þai couth or myght. To anna hyr moder sythen þai hir lede, & scho þam all full frendly ffede. Ffor wersehyp of þat wyght þai sayde : anna, blysed be yow þat swylke a doghter born had now þat þe halygast wald in lyght,	868	Mary forgives her accuser and returns to Anne, her mother.
	872	
	876	
	880	
	884	

Cæsar
Augustus
inaugurates
the head-
pence.

[fol. 193b]

Joseph and
Mary start
to
Bethlehem
to pay
their head-
pence.

- Ffor þe child þat sall of hyr be borne
Sall saue þe folke þat suld be lorne ;
Loved be he day & nyght. 888
- Besyde Ier(usa)lem þis thyng befell
In galile in þe lande of Israell
þer mary was dwelland.
& aftyr a whyle þan was yt pus : 892
þe kyng sesar augustus
Gart ordayn thurghout his lande,
Ffor he wald all hys pepyll know
What nowmbre he myght to hym draw 896
Yf þat hym nede sulld stand,
þat þai suld pay for ylke a heued
A peny ; þat nane behynd were leued
He did cry & command. 900
- And þat ilke man in hys awne cyte
Suld pay † anowre, þan þer mone,
Of payn of gret pyne
Als it before þat tyme was made. 904
With hym þan þe kyngdom hade
Of sery syr Egryne.
When Iosep hade herd þe kynges cry,
He spake þan unto mylde mary 908
& saide : leve doghter myne,
Me bus wende now bedlem unto
At pay þe als our neighboures do ;
þerfore heygh we us heyne. 912
- Mary sayde : I am at 3owre wyll
To wende with 3ow als it hys skyll
In bedlem for to dwell. 916
Iosep toke his childer towo,
A 3hong damysell & no mo
O men3he soyth to tell.
He drest hym & trussed same al hys ger
And toke hy(s) asse mary to ber 920
Full fayre oure fyrth & fell.
Hys ox drafe he als to þat entent
What tyme þat þer spendyng was wente
þe ox þat he myght sell. 924

And als þai wolke fourth be þe way

Mary gon to Iosep say :

Behold, syr, qwhat I se.

Two maner of folke es us before ;

þe tane makes ioy, þe tother wepes sore,

Ayther in þer degre.

Iosep ȝhode hyr pland be þe strete,

Sayd : I se no folke þat us sall mete

Ne noȝttht bot fewle of tre.

Leue doghter, ȝow begynnes to fone ;

þerfore I pray þe þat yow ryde one

& latt swylk folys be.

Ane angell appered clede all in wythe

& sayde unto Iosep als tytte

Be þe way als he ȝohude,

Bad hym speke noght so to mary

Ne call hyr wordes wordes of foly,

For he saw hyr saw was gude.

A folk of Iewes sho saw þat muraned ;

Some tyme were guide & now her turaned

Fro god als þai wer wode.

Another folke of paenys scho saw

War some tyme ille & now þai draw

To god with ioy full mode.

& so þe wordes þat grett god spake

To habraham, jacob, & to Isake

Er now fulfyld indede ;

þe blyssyng þat god þam gaf & hyght

Sall be now done thurgh his grett myght

& shewed in habrahams sede.

þis & wele more þe angell sayde,

& Iosep anone eres þerto layde,

Bot to þe toun wald hym spede.

& er þai come att any town

He bad Iosep take mary down ;

No ferer sul he hir led,

Ffor gret gode has hir tyme now sett

þat scho sall bere withoutene lett

* * * * *

928 Mary sees a vision of joyful and sorrowful people who will meet them. Joseph sees no people and accuses Mary of folly.

936

An angel rebukes Joseph and interprets the vision.

940

944

948

952

956

[fol. 194a]

960

* * * * *

964

& scho gods son of heuen.

Iosep sayd : anngell, bot may scho nozt
Ffyrste untill a town be broght ?

968

Joseph
leaves Mary
in a cave
and goes in
search of
midwives

þe anngell said *with* myld steuenen :
þis *certen* scho may nozt passe ;
Bot here ys a cafe þat *sumtym* wasse
For lyons sex or seuen.

972

Now es Iosep to þe town wente
At bryng to mary has he mente

A medwyf yf he myght.
& þe boke says þat two he gatt ;
3ebell certes þe tone scho hatt,

976

þe totyhr salome hyght.
& mary es went into þe cafe
& þe anngell *with* hyr to kep hir safe
& comfortht hyr day & nyght.

980

No lyght for darke myght þerto wyn,
Bot sone when mary was *comme* yn
Yt was all lemmad lyghtht.

984

Ynto þe cafe 3hede none bot þas two,
Bot of anngells come many one mo

Gret multitud to þam þer.
Thurgh þe myght of god þat es maste,
And also grace of þe halygaste,

988

Christ is
born in a
cave.

Gods awn dere child scho bare
Witouten wembe of any syn,
& scho in þe byrth a clene *vergyn*
Before & after þar.

992

So *with* hym þer ys persons thre
& bot one god in trynnyte,

This sall we trow euer mare.

996

Joseph
returns
too late.

For Iosep was nozt ful lyght of lym,
He rade & broght þe wemen *with* hym

Walkand ouer hygh & law.
So to þe cafe þai come at þe last,
Bot enter ne durst þai noght for gast
So gret light þer þai saw.

1000

- Iosep zohod to mary þan,
 Sayd, here er two mydwyfs þat can 1004
 Of women preuetes knaw ;
 & mary smyled. Laghes þu, sayd he.
 He saw a knaue child on hyr kne.
 þan sayde he : I was ouer slaw, 1008
 Bot certes, mary, I myght com ne are ;
 Neuerþelesse my counsels or þai fare
 Speke *with* þam boyth infere
 & shew þam þi preuytes of þis dede 1012
 þat yow no mydicyns hereafter nede,
 Ffor þat wald cost ouer dere.
 Mary bad call þam hyder bath.
 3ebell entyrd, þe thother thoght layth, 1016
 Bot stude out all inwere.
 & 3ebell come & graped mary.
 Lord god, scho sayde, mercy
 þe syght þat I se here ; 1020
 Here hys a meruayll was neuer none swylke.
 I felt hyr two pappes full of milke
 & a childe frely borne,
 & wymbe of birth es here non sene ; 1024
 Scho moder es als a mayden clene.
 þis was neuer sene beforne.
 To tell salome scho was full yhape ;
 & salome sayd, bot I hyr graype 1028
 I hald þi salk bot scorne.
 When scho to grape mary was comen,
 Hyr hend, hyr armes war all benomen.
 Allas, scho sayd, I am lorne. 1032
 Ffull wele I wote I haue done mys,
 For my mystrowyng all haf I þis
 þat I lyfed in a drede ;
 & god þu wote I lufed nyght & day 1036
 Women & chylder to help þam ay ;
 Helpe now me in þis nede.
 Gabrell bad hyr aske mary forgyfnes
 And sayde, touche þe childe þat borne es, 1040
 þu sall be hale gude spede.

[fol. 194b]

The mid-
wives are
astonished.

Salome is
punished
for her
doubt.

Christ heals
Salome.

Scho dyd sone als þe anngell bad
 & was all hale ; þan was scho glad
 & loued god of þat dede. 1044

These women went þan both bedene,
 & all þat pai had herde or sene
 þai told thurghout þe land ;
 & men & women trowed þam enew, 1048
 For þai halden wer ayther full trew
 Boyth of tung and hand.

þe grete multitude of anngels bryght
 þat had brogtht mary all þe lyght 1052
 Mad yoiful lowd syngnand ;
 A sang þat hali kyrke falles unto
 Es gloria in excelsis deo,
 þat es to understand 1056

Angels sing
 Gloria.

Ioy be to god þat neuer sall sees,
 In heuen & also in erth pees
 To all men of gud wyll.
 þis anngell sang was herd ful fare 1060
 So mykyll þat sere hyrdmen þat were
 þat nyght apon a hyll
 Wakand þer bestes apon þe feld
 Lukyd all up & þai beheld 1064
 A sterne standand full styll

Nerr þe erth & also hogely more
 þan euer þai saw any other before ;
 Ffor ferde þai gaf þam yll. 1068

[fol. 195a]

An angel
 directs the
 herdmen to
 the Christ
 child.

þe anngell sayde : hyrdmen, dred 3ow no3t
 Of þis wonder þat here es wroght ;
 New tythand I 3ow bryng
 þat ys ioy to yow & to þe pepyll all, 1072
 Ffor he ys borne þat saue 3ow sall

Mankynd bath old & 3yng
 In a cafe under 3hone fayre sterne
 Whare 3e sall se hym þer I 3ow werne ; 1076
 þis tell I 3ow to takenyng
 In bedelem sall he funden be,
 & in a stabyll withoute þat cite
 Es made now hys rystyng. 1080

- þer in a cryb sall 3e fynd hym ly
 Betwyx ane ox & a asse myldly
 Apon a lityll hay.
- When pis was sayd þe anngell went ; 1084
 Þe herdmen has þer harnes hent,
 To bedlem toke þer way.
- Be þat tyme had myld mary bene
 So lange in þat ylke cafe I wene 1088
 Yt was þan þe thyrd day.
- Iosep sett mary on hys asse
 & toke hyr child als he swedild wasse ;
 To bedlem fast went þai. 1092
- Bot when þai come bedlem unto
 So mekyll folke þer at do
 Þer hed penys to pay þare
 Þat all þe ynnys in þe ton were tane ; 1096
 So Iosep myght gett herber nane ;
 Fforþi hys hert was sare.
- At þe touns ende bitwix twa walles
 Fand he made both crybbes & stalles, 1100
 For uther bestes standyng ware.
- He tok myld mary doun full softe
 & layd hyr child in a manger o lofte ;
 Þis was bot symple fare. 1104
- In þat place als þe story says
 Ware þai all herberd thre days,
 For better myght þai noȝt do.
- Þe ox and þe asse boyth Iosep fest 1108
 At a manger als hym thoght best
 & gayf þam hay at ette.
- On þat same hay he layd þat childe
 Whils þat he dryst for mary mylde 1112
 A stra couche for hir sett.
- Þe ox & þe as þai bath knelid doun
 & honored þat child with breth & soun ;
 Þis was a meruyll grett. 1116
- Þe hirdmen held forthe ay þer pase.
 At þe laste þai come unto þis place
 Þer þai were herbard all.

Joseph
Mary find
no lodging
except in
stable.

The beasts
kneel to
Christ.

The
herdmen
honour
Him.

[fol. 195b]

The temple
of Apollo
falls.

- When pai fand as þe anngell sayd, 1120
 þai honored þat child & held þam payd
 þer he lay be þe wall.
 When pai had done þai went þer way
 & lefte þe childe liggand on þe hay 1124
 Bytwene þe bestes in þe stall.
 þe boke says þat hay fra bedlem
 Sant Elan broght to Ierslem ;
 Se þer ytt men sall. 1128
 & in Rome þe same tym befell
 þe lordes & ryche men þat þer gun dwell
 A gret temple gart make.
 þe werke þai wroght was gud & fyne 1132
 In honour of gode apolyne
 þat was a deucl ful blake.
 When it was made pai askyd hym faste
 How lang þat ylke tempyle suld laste 1136
 Sum taken of hym to take.
 He gayf þam to answeere þare
 Unto a mayden a childe bare ;
 He sayd it suld neuer slake. 1140
 þai held þis soyth & noght lesse
 & called yt þan þe tempyll of pesse
 To last withhouten ende.
 Bot þat same sonoday as says þe boke 1144
 þat cryste was borne it all to shoke
 Wele wers þan euer þai wende.
 þe folk of Rome wyst wole þerby
 þan was fulfyllyd þe prophecy 1148
 Of crystys beryng & kende.
 & þerof afterward garte þai wyrke
 In honour of mylde mary a kyrke
 All þer mysse to mende. 1152
 Many mo wondyrz war shewed þat nyght
 þat cryst was borne to proue þe ryght
 þat he was god and man.
 At þis tyme leue wyll we. 1156
 Bot þe vij day of hyr natyuyte
 Mary þat blyssyd woman

- Hyr child into bedlem scho bare.
 Þe viij day to circumsicid hym þare. 1160 The circum-
 To se hym many one ran. cision.
- Iosep frendes comen to do þat ded ;
 Þe fyrste blod god for man gon bled
 Þe boke says it was þan. 1164
- When þai had done as þame awe
 & with þe child fulfilled þe lawe
 Þai named hym þer ihesus
 As þe anngell had hym called befor 1168
 Ere euer he was consaved or borne ;
 Þe boke bers wytnes þus.
- Bot after xxxij days
 A wyse man of þe law þan says : 1172
 Mary tak tent to us ;
 With Iosep frendes bus ihesus fare
 Unto þe temple be offyrd þare,
 & allway do þus þe bus. 1176
- Ffor our law bids þus ouer all thyng
 Þat ylke a woman eftyr hyr childyng
 Ffourty day sall scho
 Hyr husband bed allway forbere 1180 The
 & fro other dedes þat myght hyr dere Purification
 Þe tempyll þan cum to.
- And eftyr sall scho purifyed be
 In token of clennes & chastite ; 1184
 On þis wyse sall þe do.
- A pare of dowuys or a turtyll þe take {fol. 196a}
 & go with hym offryng to make
 Er þe take ryst or ro. 1188
- Þe pryste of þe tempyll hyght symon ;
 So gret age was fallen hym apon
 He was a C & x þere.
- When he of ihesus comyng harde ; 1192 Simeon sees
 At þe tempyll gæte þiderwarde Christ.
 To kepe hym with gude chere
 & toke þe child in hys armes two
 & to þe auter wit hym gon go 1196
 Hys folowyd infere.

- He sayd : now leve þi seruand, lord, in pees,
 Ffor both myne eyne withoutyn lesse
 Has sene my saueour here, 1200
- Lyght to all folke for soyth to tell
 & yoi to þe pepyll of Ysraell
 Thurgh god ordand & dyght.
 Þe ald man bare þe childe as he walde, 1204
 Bot þe child þan gouerned þe halde
 & sayd to hym wele ryght.
 Symeon said, me lyst leue full ylle
 Forþi let me dye when it ys þi wyll, 1208
 Lord, sen I of þe has syght.
 * * * * *
 * * * * *
 * * * * * 1212
- Þe masters and doctours of þe law
 Be sere prophecies gon þai knaw
 Þat he was *cryst*, god son,
 Ffor of hys byrthe men spak ful wyde 1216
 & mervelyd gretly on ylke a syde ;
 & so þai euer mare mon.
 Mary & Iosep perof ware fayn
 & went to bedlem þan agayn, 1220
 Drest þam þerin to won.
 Bot gabriell neuer more part fro hyr,
 & Iosep for he yll myght styr
 Wit þer frendes most were fon. 1224
- When *ihesus* was fully two zere
 Thre kynges war dwelland in contreths sere,
 Fful conmand men of clergy.
 & by a sterne þai saw all thre 1228
 How þat a 3hong child borne suld be
 & callyd kyng of jury.
 To seke þat child þai haue all thocht
 Unwyttand ylkon of uthur wroght 1232
 Thurgh þare astronomy.
 & als god ilk man tyme has sett,
 At þe water of cayres ylkon þai met
 And shipped þer redely. 1236

Three kings
 go in
 search of
 the Christ
 child.

When þai had ilkon understand þat þai were all boun to a land & all to a dede		
þer war þai all thre glad of uther & went forth ylkone uther brother Als þe sterne gun þam lede.	1240	
Att þe last unto Ierslem comme þai, & þer þai askyd wysmen alway :	1244	
Qwhare ys þat lord in lede þat hys now borne & jewes kyng? We saw ys sterne in þe est shynyng & we towene oure mede	1248	
Comys with ryche gyftes hym to offer. þe Jewes wer all gryued of þat propfer & went with gret dispyte		[fol. 106b]
To tell kyng herode how þat þai sayde. þan was he wode & wele were payde. He did call þam thre als tyte & askyd þam what þai wald bemene.	1252	
þai sayd all thyng as þai had sene ; þan had he sorow & sythe.	1256	Herod asks the meaning of the visit of the three kings.
He sayd for ȝowre tythyng god reste & comand at serue þam of þe beste To drynke boyth red & qwyte.	1260	
In pis men tyme herod dide call þe wysest men of þe Jewry all To wit whare criste was borne.		
þai sayd all in bedleem Jude Als ȝe may in oure bokes se Thurgh prophetes sayd befforne.	1264	
Ane sayd yn bedleem Jues land Yf ȝow for lityll pris stande & men thynke on þe skorne	1268	Herod's counsellors tell him that the King of kings is born.
Oute of þe sall spryng & sprede A duke þat sall þe pepyll lede Of Israel þat was lorne.	1272	
We fynd wryten als þat a maydyn myld Sall consavefe & bere a childe In clene vergynyte.		

- þe prophetes says he sall be so gret 1276
 On his fader ryght hand sal be hys set
 In heuen in þe heghest degre ;
 & of all lordes he sall be lorde
 & bryng in ane þat were a dyscorde 1280
 His folke & make þam fre.
 Besyde bedleem in þe land of Jury
 Sall he be borne syr sykyrly
 þat kyng of kynges sall be. 1284
 He sayd, es it soth, wote 3e wele ?
 þai answerd, 3a, lorde, ylka dele
 & more yf 3e take tent.
 Herod sayd þau with some wyle, 1288
 Bus me loke þat lad to begyle
 & elles hald I me shent.
 þe thre kynges did he call forth þan.
 He sayd : yf 3e wyll seke þat 3hon(g) man 1292
 þat 3e are while of ment
 * * * * *
 * * * * *
 * * * * * 1296
 With ryche offerandes unto hym wende.
 þus feyned he hym þer a fals frende
 And thoght þat child to sla.
 þai held hys tale trew and gude 1300
 & toke þer leue all thre ande 3hode,
 Bot afterward fell yt swa :
 One sayd alas, whare ys þe sterne
 þat suld us all boyth wysse & warne 1304
 To þe chyld how we suld ga ?
 Another sayd, wa worth 3hone deuelles lym,
 Ffor sene we went to speke wyth hym
 The sterne ys past us fra. 1308
 þe thryd sayd, to god I rede we pray
 þat he wald to wysse us þe way
 Sende us þe sterne agayne.
 Unnethes had þai þat prayer made 1312
 þat þai þareof all gude syght hade
 Ffor soyth þan ware þai fayne.

Herod plots
against
Christ.

The star
disappears
from the
three kings.

[fol. 197a]

The star
returns in
answer to
their prayer.

- When þai say ytt stand and reste,
 Þai sayd & be þare clergy keste 1316
 Trewly withowten trayne
 Þe huse þat ʒhon sterne standes abouen,
 Þar hys þat lorde of grett renown ;
 Us þar no ferrer ffrayne. 1320
 & when þai come unto þe place
 Þare þe sterne stynt of hys pace
 Þai entred & ware noʒt drade.
 Iosep & mary in þai fande 1324
 & þe child on hyr kne syttande.
 Þan ware þai blyth & glade.
 Þai toke þan oute of þer tresore
 & knelyd all thre þe child before 1328
 With gude countenance & sayd :
 Jaspar gayfe hym gold to hys offryng
 In taken þat he was verray kyng,
 Ouer all kynges power had ; 1332
 Yelchar ensens unto hym offerd
 In taken swilke thyng hym proferde
 Þat he was god verray ;
 Baltyzar offerd hym myr myldly 1336
 In taken þat he was man & sulde dy
 When gret god dight ys day
 Man sawle þat was thrall to make it fre.
 Þus knew þai hym with þer offerandes thre 1340
 Kyng, god, & man alway.
 Mary thankyd þam þan with myld chere
 & þer als þai knelyd all infere
 Þe childe blyssyng had þai. 1344
 When þis was don, hamward þai went.
 All thre to herode þan haue þai ment
 Þer way trewly at take
 To telle hym of ihesus as þai hym hyght ; 1348
 Bot an annell appered to þam þat nyght,
 Bad, slepe noʒt, syrs, bot wake ;
 Wendes noght to herode for nakyns thyng,
 Ffor he es fals of hys sayng. 1352
 He haytes ʒow for ihesus sake ;

The three
 kings
 present
 their gifts.

An angel
 warns the
 three kings
 against
 Herod.

- Bayth 3ow & hym he thynkes to sla;
 Perfore anather way hame 3e ga
 To passe fals herodes wrake. 1356
- Pai rase & thankyd god *with* myld mode
 & hamward ano^{per} way pai 3ohde
 Als þe ann^{gell} pam command.
 Þe water of taars when pai were past 1360
 Þan were pai glad & heghed þam fast
 Ylkon to þer awen land.
 Bot efter þam fast enqwerede,
 & als sone als he was of þam lered 1364
 Þat pai ware passed þat strand,
 Þe same schype þat pai past ouer yn
 And other allso þan did pai byrne,
 All þat hys men þer fandē. 1368
- Ffor wa almost herode wod was
 Þat pai so gatte fro hym suld passe.
 He called hys consell hym nere
 & ordand all þat land thurgh outte 1372
 Wit^hin bedleem & þare abowte
 All þe childyr of twa 3ere
 & yf pai war a half 3ere more,
 Lordys or lauedys, what ouer pai wore, 1376
 Sla þam all don infere.
 Of payne of lyfe & lym he bade :
 So sall I best venge me of þat lade
 & on no no^{per} manere. 1380
- Bot gret god of hys grace alsone
 Þat wote all thyngē or yt be done
 Herof sett remedy.
 He sent to Iosepe an angell bryght 1384
 Als he lay slepand þe same nyght,
 Bad hym ryse hastely
 & take þe childe & hys modyr hende,
 Bad hym faste into Egyp wende 1388
 & dwell þer prevely
 Unto I wyt þe for to say ;
 For herodes sekēs þi child alway
 To sla hym sikyrly. 1392

[fol. 197b]

Herod
 orders the
 slaughter
 of the
 innocents.

An angel
 yarns
 Joseph to
 flee with
 Christ to
 Egypt.

- Iosep rase up þan sone I wys
 & sayd : lorde god, what lyf ys þis ?
 In what place may I dwell ?
 I am ald & my banyng er sare ; 1396
 Now bus me wende I wot neuer qwhare
 Bot als I hard þe angell tell.
 Here wend I haf lyfd *with* my frendes,
 & now herode all togider shendes ; 1400
 Curst be he *with* brek & bell,
 Ffor may I myself neuer so yll welde
 Yt bus me trauell now in my elede 1404
 Ffull fare ouer many a fell.
 He cald þan on hys childer two
 And hys 3ohng damsell, bad þam go
 To trusse & all playn.
 Mo þan two oxen had þai noȝt ; 1408
 Hys other hernays full sone was broght
 & layd all in a wayn.
 Mary *with* her child on an asse satt
 & Iosep another for hymself he gatt 1412
 To go, for he was noȝt bayn.
 When þai had on þis wysse trussed,
 þai went be nyght, for þai ne dursted
 Be day for dred be slayn. 1416
 So wald þai noȝt walke in apert
 Bot went ouer mowntayns thurgh desert
 þat no man suld þam knaw.
 Fra herodes towns þai gonn þam dresse, 1420
 And held ay forth þe wyldernesse ;
 Bot wyld bestes noȝt þai saw.
 Herodes men has fast childyr slayn,
 Soukand & spayned pay spared ryght nan 1424
 Nowther of heigh no lawe ;
 So þat þai slow in bedlem lande
 A Cxl and foure thowsande. [fol. 198a]
 Pis was a sory thrawe. 1428
 Off þis ylke nombre þat were in ward
 Childre of herodes þat war noȝt sparde,
 Ffor two was slayn ful eueyn ;

144,000
 children
 are slain.

Herod
commits
suicide and
is succeeded
by
Archylaus.

The
hardships
of Joseph's
flight.

Wild beasts
honour and
obey Christ.

- Because of *ihesus* toke he þus brake, 1432
& sene þai dyede for god sake
þer sawles er all in heuen.
- Herode had eftyr sorow jnogh,
Ffor *with* hys knyfe hymselfe he slogh ; 1436
He hade hym þat none sall neuen.
Efter come hys son archylaus
& regned, þe boke beres wytnes þus ;
So sett gret god þer steuen. 1440
- Iosep *with* all hys fayre menzhe
Wendes furth thurgh þat wyld contre,
For þai durst nozt abyde,
Na for hete wyst þai nozt what was best ; 1444
And plase saw þai nane in to reste
Bot a cafe þer besyde.
þer toke he down mary so swete
& *ihesus* went furth on hys fette ; 1448
Bot out of þat cafe wyde
Come þer wylde dragons many one.
Allas, sayd mary, my child bes slone ;
Grett god help hym þis tyde. 1452
- Ihesus* ȝode fourht emang þam all,
& to hys fett fast gonn þai ffall
& worshypt hym on þer wyse ;
Lyons & lebardes com hym aboute, 1456
& þai gon hym lowe and lowte,
Nozt stirred till he had ryse.
Iosep & hys thre childre stode
Apon þe wayne full myld of mode 1460
So sare þam gon þai gryse.
Ihesus sayd, moder, dred ȝow noght,
& Iosep, of þe bestes haue ȝe na thoght ;
þai com for oure seruyse. 1464
- Iosep & hys menzhe war þan all blyth
& come doun fra þe wayn ful swyth,
þerto yf þam thoght layth.
All þas wyld bestes for *ihesus* sake 1468
Mad þam desport als þai couth make,
Dragons & lyons bath,

- So mykyll þat had *per* ennemyse bene
 þai ffor þam all appon þat grene 1472
 þai sulde do þam no skath.
 Iosep sayd þan, lorde, blyssed be yow
 þat swylke a child haues sent us now
 Samwyse us fra all whaht. 1476
- þan was fulfyllyd þe *prophecy*
 þat danyell sayde and jeremy Prophecy is
fulfilled.
 Of *ihesus* full lange beforne,
 How dragons sall do þe honor 1480
 & lyons & lybardys for þe socour
 Lowe hym for uther store.
 When Iosep had rest hym *per* a whyle
 He sayd, Egyp ys hythen many a myle ; 1484
 I wald fayne we *wer* thore.
 Mary on hyr asse agayn he drest ; [fol. 193b]
 þe lyons & liberds wald *per* noȝt rest
 Bot folowed þam euer more. 1488
- þus went þai furth on *per* (j)aurneye
 Ouer hilles & dales fully dayes thre,
 Ffand þai thurogh hegh gate.
 Mary sayd þan hyr burd rest efte, 1492
 For febyll hyr strengh was hyr ner refte
 þe weder was þan so hatte.
 Under a tre þar owmbre was ;
 Iosep toke hyr doun of hir asse 1496
 þat semely *per* under scho sate.
 þe tres was fayre & wonder hegh ;
 Mary loked up, *per* on scho segh
 Heng many a full fayr date. 1500
- Iosep, scho sayd, & grett god wald,
 Of þhone fayre fruyte whyne myght I fald
 Ffor us & oure menȝhe.
 He sayd : leue mary, leue þi dyn ; 1504
 Here es no man may *perto* wyn
 þat hys so hegh a tre.
 I haue mar toght, als god me saue,
 Whar I myght any watter haue 1508
 To drynke our bestes & we.

The miracle
of the date
tree.

I wald we *peroff* had our fill,
With *pi* pe dates hang here full styl
All *pis* seuen *3her* for me. 1512

Ihesus went up & don and playd,
& how mary & *Iosep* sayde
He herd & at *þam* logh.
Moder, he sayd, or *3e* hythin gang 1516
Of *3hone* fruyte yf yt hegher hang
3e gett *þerof* ynogh.

He sayd *þe* tre, yow make *þe* boun
& to my moder here bow down 1520
I bid *þe* ylke a bogh.

At hys bydding sone downe yt *3hode* ;
To ete *þerof* whyls *þam* thoght gude
Iosep dates to hym drogh 1524

And sayd : now fayre we wele me thynke ;
Bot how *þat* we sall do of drynke
þerof no red I can.

The miracle
of the well.

Ihesus bade *þe* tre stand up agayne ; 1528
To hys bydding *þe* tre was bayne,

Als he was fyrst stod *þan*.
He bade oute of *þe* rote spryng
A well with water most plesyng ; 1532
Ffor helpe of woman

þer was a well er *Iosep* wyst
Cold & gude *þat* sloken thyrst,
To drynke full fast *þai* ran. 1536

When *þai* had eten & dronken wele
& ryst *þam* in *þat* place sum dele,

Ihesus to *þat* tre sayd :
Ffor yow has comfort my moder here 1540
With other trees *þat* me ere dere

þi place hys now *preuad*
To be in pradyse for euer mare.
With an anngell sone was *þare* 1544

& a braunche of gon brayd
& bare it & sett yt in paradys,
For fruet *þat* es of gret prys
þeron sall be dispayed. 1548

The date
tree is
transported
to paradise.

- When þis was don als I ȝow say
 Iosep heghed hym on hys way
 Als fast as he myght truse.
 Ihesus on mary kne he satt, 1552
 & be þe way Iosep noght forgat.
 He sayd : leue son ihesus,
 þer mountans er so hegh & grett
 & þe sone scaldes us nere for hete 1556
 þat shynes so hate on us ;
 May we noght sauely leue þes 'dounz
 & walke here by ȝe se gude tounz ?
 For owmbre lat us do þus ; 1560
 Ffor and we ouer þe montanys merke
 Seuen & thrytty lang day werke
 To Egip get we or mare ;
 He sayd, ȝe shorot (?) þam all ways. 1564
 & ihesus byght hym, with in thre days,
 Iosep, ȝe sall be þar.
 He bad Iosep before hym loke,
 & Egyp hylles als says þe boke 1568
 Als son before þam ware.
 Iosep hurkyld up þan & smylde
 & sayd, þis es a blyssed chylde,
 Mary, þat þu us bare. 1572
 Be þat tyme drew yt nere to nyght,
 Bot tyll a cyte þai com full ryght
 þe boke says hat sotryne.
 A lytell fra egyp þat cete was, 1576
 Bot ferrer þan þat nyght wald þai noght passe,
 þai had na gude wyll thyne ;
 So þai wer kynde þer with no man.
 At þe last to a wydow hows þai wan 1580
 Whore herber was gude & fyne ;
 & þat nyght þer þai toke þer reste.
 þai were refresshed wele of þe beste
 Boyth with gude met & wyne. 1584
 Up in chamber þis menȝhe lay ;
 þer bestes stud under þam & ete hay ;
 Bot word went of þam tyte

Jesus
shortens
the journey
to Egypt.

They take
lodging for
the night.

A child
visiting
Jesus is
pushed
downstairs
and killed.

Jesus is
accused of
the child's
death.

[fol. 199b]

- þat many of þe chldyr of þat cete 1588
Come on þe morne ihesus for to se
He was so fayre & whyte.
& als þai þe stayre up wente
Ane of þam another hente 1592
þat mast was leef to flyte
& to þe erth down hym keste
þat hys nekbbon þer all to breste.
Y[1k]one gon other wyte. 1596
Ane after another þan hame þai 3ohode
To þe childe frendes howse. þai wer wode,
Sayd þer child ded suld be.
þai askyd þam how & in qwhat stede 1600
þat þar childe suld þan be dede.
þe childer bad cum & se.
3yll spyrd þam als who dyd þat thyng;
þe childer sayd, syrs, a 3ong fundelyng 1604
New come to þis cete.
When þai fand e als þe childre sayde,
Up unto þe chambre gon þai brade,
Sayd þai suld dye all thre. 1608
Of þe wyset of þam þan spake one
& sayd, 3owr child our child has slone;
þerfore 3e sall here dye.
Ihesus stude still before þam all 1612
& answerde no word gret ne small,
þerof was gret ferly.
Iosep & mary bathe togedere
Sayd, soun, we er com hydere 1616
To dwell þu wote wole qwy;
Fforþi son help us in þis nede
Sen we er all clene of þis dede,
White us here oppenly. 1620
Ihesus before þaim answerd þan
& bad: go we furth ilke man,
Speke with hym þat ded lys.
þe men had wonder all of þat tale, 1624
& þider þai folowed hym out all hale.
Ihesus bad þe child up rysse.

- He sayd : þu, 3eon be þi name,
 Es I oght of þi ded to blame
 Er kest þe don on þis wysse?
 Speke oppynly here before all men
 So þat þai þe soythe wele kone
 Þat þai me noȝt dyspyse. 1628
- þe sat up and spake gude spede.
 He sayd, lorde, 3e wate noȝt of þis dede
 Ne none of 3hurs thoghȝht.
 He lay doun dede as he dyde are. 1632
- So, syrs, saide ihesus, what wyll 3e mare?
 Þis wekednes neuer I wroght.
 Now tell us, child, þan who yt dyd,
 Ffor certys hys dede sall noȝt be hyd. 1640
- Ihesus said he wald noȝt.
 Yt suffys ynogh to þam & me
 Þat we þerof noght gylty be
 Ne hym to hys ded broght. 1644
- þer men stode all þan als þai ward made;
 Answer to ihesus none þai hade,
 Bot þai made dowl full faste.
 Mary sayd þen unto ihesus : 1648
- Son, sen þis child com hider for us
 To se þe was his caste;
 Allowe hym þerfore for hys gud wyll
 & lat hym noȝt þus ded lyg styll; 1652
- He makes hys frend agaste.
 Now moder, he sayde, at þi byddyng
 Ffull bleythly þan will I do þis thyng;
 Hys lyfe sall langer laste. 1656
- Ihesus before þam in þat stede
 Sayd, ryse up, 3eon, & be noȝt ded,
 Ffor þu sall lyfe agayne.
 At hys biddying þe child up rase. 1660
- Hys frendys þat wer befor his fase
 Wer þan all glad & fayne
 & dyd hym worshyp & gret honour,
 & sayd, þis hys oure saweour 1664
- Sall save þis world al playne.

Jesus proves
 himself
 innocent.

Jesus
 restores the
 child to
 life.

[fol. 200a]

- Thurgh oute þat cete þis worde son wente,
 & 3eon frendes grett presandes sent
 To þam was noȝt to layn. 1668
- þus þai visite þam dayes sere
 And did þam dwell þer all þat 3ere
 With ioy & myrth enogh.
 Be þan ihesus was thre 3ere ald ; 1672
 He wex full fast both wyse & bolde
 & fayr of hyd & hew.
- þat cete of sotryne was lang & wyde,
 & þe tempyll of Egyp stud be a syde 1676
 Full of þer godes untrew.
- Mary & ihesus soyth to say
 Went þam þider apon a day ;
 Few folke hys power knew, 1680
- Bot when þai com within þat place
 All þas fals godys be þar face
 Ffell doun & myght noȝt stand.
 þe dowke of þat cyte, affredoseus, 1684
 Hard som tell þat yt was þus.
- þe best knyghtes of ys land
 He toke with hym & som þider went.
 þe prestes of þe tempyll wande haf ben hent 1688
 þer godes for he so fand
- All had gret wondyr how yt myght be.
 He lokyd beseyde & mary gon se
 With hyr son in hir hand. 1692
- þe duke trowed þer gods þan war fendes.
 He sayd to all hys knyghtes & frendes :
 Bot þis child gods son ware
 He had noght rasyd 3eon þat was dede 1696
 & sithen gart our godes in þis stede
- Ffall don for all þer ffare.
 3e se wele he garte þam bow ;
 þerfore I rede we on hym trow 1700
 & leue þer fendes euer mare
- þat we noght wregh ne falles noȝt jn
 Als dyd kyng pharro for hys syn,
 Ffor þat wald smart us sare. 1704

The false
 gods fall
 before
 Jesus.

- How he pursued 3e hard well tell
 Moyses and þe folke of ysraell
 To þai com to þe see. The city is
converted.
- Yt stode on ayther syde us as a wall 1708
 On to þe tyme þai war past all,
 Sythen dround hys men & he.
- þai sayde þe dukes consell was gude,
 & loved all gode *with* hert and mode 1712
 Thurgh oute þat gret cete
 þat had þam swylke a prophet sente
 Oute of ysraell þam to tente
 Ffro fendes & make þam fre. 1716
- þe lordes & all men þat þar was
 Prayd mary & ihesus þai suld noȝt passe
 Bot dwell here wils 3e wyll.
- In þat cete had þai gret werchype, 1720
 And thurgh oute all þe land of Egypte
 þer durst nane do þam yll.
 Bot so befell yt *with*outen dowte [fol. 200b]
 Ihesus for to play hym he went oute ; 1724 Jesus goes
out to play.
 Hys moder at home was styll,
 And fyue ȝher old he was þat tyde.
 He went to þe see syde
 & childer come many hym tyll. 1728
- And as þai playd þam on þe sand
 Ilke child made hym *with* hys hand
 A podell *with* water þerin
 & *with* closed it wonder wele 1732
 So þat þe water neuer a dele
 Suld þerout passe ne ryn.
 A prest son of egypt tempyll þer ore
 Whar ihesus cast down þe goddes befor 1736
 To hys podell fast gon wende,
 And spitously he brake ihesus game.
 þe childre hys felows sayd þan same
 þerof þat he dyd syn. 1740
- Ihesus sayd, se *with*oute gylt
 How þis child my game has spilte.
 To hym þan sayd he mare :

þu deucl son, seed of wykkednes, 1744
 Withouten grace and all gudness,
 þi braunches er baran & bare ;
 þe rowtes of þe er old, cold, & dry.
 At þat word fell he sudanly 1748
 Benomen ryght als he ware.
 Ihesus all lyggand þer hym lefte
 & to þer game agayne ȝode efte,
 Ffor hym wald þai noght spare. 1752
 Ihesus toke clay, with water yt weted,
 Sythen byrdes þer of he countyrfeted
 Ffull properly to þer paye.
 A yew come forby & saw wele how 1756
 & sayde : child, þu suld noȝt wyrke now ;
 Yt ys our sabot day ;
 þefore þu sall by for þis dede
 Unto þi frendes I sall þe lede. 1760
 Toke hym be þe hand alwaye ;
 Hame to Iospe sone he hym broght
 & sayd, se what ȝowr child has wroght
 Expreyse agayn our laye. 1764
 Iosep on hys heued þan ihesus smate ;
 He sayde, þu sulde be with us algate,
 Ffra wanton childer draw.
 Ihesus sayd þan, sen I am blamed 1768
 Ffor clay & ȝe þam byrdes has named,
 Fle furth sparows on raw.
 At þat worde sone þai toke þer fleyght.
 þe jew was wonderd þan of þat syght ; 1772
 Ffor shame couth no man knaw
 Es here þe same thyng þat he made ;
 Chasty hym þat he bowred noȝt so brad
 To wyrke agayne our law, 1776
 Bot wente & tolde hys frendes alsone
 How ihesus þat yhong child had done,
 þan had þai gret mervayle.
 Be þan þe preste hys son has myst ; 1780
 þe childre þat of þat doying wyst
 Told hym fra top to tayle.

Jesus causes
 clay birds to
 fly.

- Hys frendes assembled þan togyder ;
 To Iosep hows þai went all thyder 1784
 & sayd : gud man, all hayle,
 3our childe þat standes before us here
 On better maner bus 3ow hym lere
 Elles all 3our frendshyp wil fayle. 1788
 He cursed oure child apon þe sande
 & þer lefte hym dede lyggande ;
 Þis was a wykyd dede.
 Teche hym noȝt to curse childer so, 1792
 Ffor to blysse þam sulde he tytter to ;
 Þat wer wele gretter nede.
 Fforþi bot 3e þis mys amende
 To dwell here with hym we 3ow defende, 1796
 Bot fast 3e hyther hym lede.
 Iosep blamed ihesus þar oppynly ;
 Sythen went he forth unto mary,
 Bad hir scho suld take hede 1800
 Ihesus, hyr 3ong son, better to tent
 Elles wyll he gar us all be shent
 & into pryson be tane.
 Þe folke er in poynt agayne us ryse, 1804
 For a child þat ded yonder lyse
 þan make þai all þis mane.
 Byd hym swylke maners þat he leue
 Or elles hys lyfe þai will hym reue ; 1808
 þan war our ioy all gane.
 Mary sayd to hym þan with wordes myld,
 Swete son, what trespass yhone childe
 On þe sand þat he ligs slane ? 1812
 Moder, he sayd, he ys worthy
 Hys dede, for he brake spitously
 Þe handwarke þat I wrought.
 Ma son, scho sayd, I wald full fayne 1816
 Þat þe child war on lyfe agayne,
 To ded elles be we broght ;
 Þat gettes us ennemys & we er demed
 Out of þis land ilkane be flemede, 1820
 Ffor shame þat wold I noght.

[fol. 201a]

Joseph
complains
to Mary of
Jesus'
conduct.

At Mary's
request,
Jesus
restores the
dead child.

- Ihesus wald noȝt hys modyr wreght
 Bot sayd, to gett hys frendship blyth
 Hys socour sall son be soght. 1824
- Unto þe dede childe þan ihesus ȝode.
 Hys frendes ylkone about hym stode
 With hevy herttes & noȝt lyght ;
 & ihesus put hym un þe bake 1828
 & with hys fote pis word he spake :
 Ryse up, þu worryde wyght,
 Ffor yow arte noght worthy I wys
 At come unto my faydyr blysse 1832
 Whar yoi and ryste ys dyght.
 Þe child rase up þan verrament
 & hayme with hys (f)rendys þus he went ;
 þai war glad of þat syght. 1836
- A child who
 strikes
 Jesus falls
 dead.
- Has ihesus wente home þan be þe stret
 Another jew child þat gon he met,
 & on hys brest he hym smate
 Sythen ran away when he had don. 1840
 Ihesus unto þat child sayd full son :
 Stand, sone, stynt of þi grate ;
 [fol. 201b] þou smate me & I noȝt trespaste.
 þus pleynde he hym & toke witnes fast 1844
 þat raysed no debate.
 Þe child at þat worde ded fell down ;
 Ilke man gon þai to other rowun—
 Ihesus is of gret state. 1848
- þe frendes of þat ded child þan aghte ;
 To Iosep & mary fast þai raghte
 & pis challenge þam kest :
 Ihesus, þour sone so wode and wylde, 1852
 Ryght now has he slayne our child,
 Bad þam loke what war beste ;
 Ffor certys hys dedys us mykell deres.
 Iosep toke þan ihesus be þe eres, 1856
 Sayd, þu kan haf no ryste ;
 Lo what þai wittnesse all on raw.
 Ilk man sayd wela war þam þai saw
 For þai wold haf yt dreste. 1860
- The people
 complain to
 Joseph.

ȝyt askyd þai more whare þai hym had
 And sayd : for soth we er all drade
 ȝour hawn child he noȝt esse,
 Ffor he werkes wounders on many wyse 1864
 & in pis cete makes grett maystryse

Hys werkes bers witnesse.
 Mary answerde unto þam þer :
 God wote wele þat I hym bar ; 1868

Als oures we sall hym drysse.
 & ihesus sayd, bot my fader wyll ware,
 Swylke werkes ne wroght I neuer mare.
 Here of wondred mare & lesse 1872

& sayd : for fader, moder, & brother
 Herdely yow sall do another
 Or here þu sall noȝt dwell,
 Ffor þou dos thyng was never arevsesd. 1876
 Als many as ihesus þar acused
 To be blynd þam befell.

Jesus' accusers become blind, but he heals them at Mary's request.

Mary sayd, ihesus, son, lat swilke be.
 & he sayd, moder, soyth þai se 1880
 þer alken dampnacoun of hell.

þan made þa(m) dole & wer sary,
 Bot ihesus at prayer of myld mary
 Heled þam all soth to tell. 1884

& þat same day als says þe boke
 Ihesus hys way unto þe feld toke
 & saw a flat of whete.

The miracle of the grains of wheat.

Off þas fayre eres he gederd some ; 1888
 Sythen hame agayne fast did he come.

þe glene was noȝt full gret
 Bot sone he hong yt ouer þe fyre
 & Iosep childre in þer atytre 1892

þerof some gart he ette.
 Iosep sayd þan, þis is gret skorne ;
 Can þu noȝt know other mens corne ?
 þerfore wald ihesus be bette. 1896

Ihesus sayd, Iosep, wryth ȝow noght.
 þe flate þat I þe corn fra broght
 Ffra now furth sall do þis :

- Als many whete cornes als here er, 1900
 Als many busshesles þan sall yt ber
 Ylke 3ere & neuer on mys.
 [fol. 202a] Þa lorde þat aw it þan sall have þat ;
 Þis grace þan grant I unto þat flat 1904
 Euer more to here I wys.
 Josep sayd : *ihesus*, blessed be yow ;
 Fforgyfe me þat I haue *trespast* now,
 Þerto, son, lat us kys. 1908
- Þus þai dwelled in *egype* lande
 In þe cyte of *Sotryne*, I understand.
 At a blist anngel byddyng
 Þe tempyll with þer fals godys bydene 1912
Ihesus gart fall & made all clene,
 To god turned old & 3hyng.
 & so yt befell apon a nyght
 To Iosep appered an anngell bryght. 1916
 He sayd : wake of þi slepyng ;
 Wake þi child & mary alsa
 & wende agayne to þe land of *Iuda*
 & make þer 3owr dwellyng, 1920
- Ffor þai er ded now euer ylkane
 Þat wold þe child & 3ow haue slane ;
 Þefore hau(e) 3ow no drede.
 Sone on þe morne when yt was day 1924
 Iosep drest hym to wende hys way,
 Toke leve at all þat lede.
 He trust togyder swylke als he hade
 & sayd, þus was neuer old man bestade 1928
 Þat þerof had na nede.
 He sett mary & hyr sone on an asse
 & toke ane for hymselfe ordand wasse,
 Went all furthe, gode þam spede. 1932
- When þai were in þe hegh way sett,
 Iosep spyrd of ylk man þat he mett
 Thythandes of þat contre ;
 & many told hym wele enogh 1936
 How þat kyng herod hymselfe slogh.
 He askyd qwho kyng suld be.
- An angel
 directs
 Joseph to
 return
 home.
- He goes to
 Nazareth.

- þai sayde all, archilaus, hys sone ;
 & Iosep dred hym nere þerto wone ; 1940
 To nazareth forþi went he ;
 þer had he frendes & herytage :
 By þan was ihesus sex 3er age ;
 All war glade hym to see. 1944
 & mykyll of þat folke þat Iosep knew
 Mad þam myrthes ouer ylke day new,
 Bot most for ihesus sake ;
 Ffor þai wald of hys mervayls here 1948
 & also of hys gude techyng lere,
 Ensampl of hym take.
 Bot when he hard þat ryst and pes
 Was in bedleem withowtyn lesses, 1952
 Iosep gan hym redy make
 & þitherwarde went, þe sothe to tell.
 Bot in þe way þis chaunce hym befell :
 By a wade in a slake 1956
 Outlawes & thefes welke in þat lande.
 Þis custom had þai all ordan(d)e
 For stryfe among þam þer,
 What day robe þat þai went oute 1960
 Ylk man suld haue hys day aboute
 Þe pray qwhat euer yt war ;
 On other wyse wald þai noȝt skyfte.
 He þat fell þat day hys hede up lyft, [fol. 202b]
 About hym fayst gon stare. 1964
 He saw Iosep and mary come.
 Ffelawes, he sayde, 3e sall non nome,
 Þis hys myn war it mare. 1968
 He sayd, stand, stand, for 3e sall noȝt passe.
 Man & best, all þat þare was,
 Tyll hys home he it led.
 Hys dwellyng was be þat same wodside 1972
 Þare thoght he þam all þat tyde
 Iosep was neuer so drede.
 Þe thefs wyffe scho toke þam in
 & sayde, leue, syr, yt were gret syn 1976
 To leue þer folke unclad.

- I rede on no wysse þat 3e þam spoyle
 Ffor drede 3e fall in fowler dowle ;
 Þus allway scho hym rade. 1980
- Þe thef hade a childe 3hong
 Was blynde & also had no tong,
 No fote apon to gan.
 A bath of erbes was made for yt ; 1984
 Mary prayed hyr sone þerin myght sit
 A qwhyle fyrst, nozt full lang.
 Þe thef wyfe when scho ihesus se
 Scho sayd to mary it so suld be 1988
 Ffor soyth elles did scho wrang.
 Whyls ihesus in þat bath was done,
 A fayre bed made scho hym sone
 In a byrn þam emang. 1992
- When he was bathed he was wele payde ;
 In a fayre bede pai hym layde
 To ryst þat frely fode.
 Þe thyfe wyfe withouten lette 1996
 Hyr lamed chyld in þat bath scho sett
 Whyls hyr toght gude,
 & sone to hys modyr spake
 Out of þat bathe scho suld hym take. 2000
 On two fette þan he stode
 & loked on hyr with eyn full bryght ;
 Scho was full glade of þat syght.
 To tell þe thef scho 3ode 2004
- And sayd : syr, trow to my tale ;
 Our lamed childe es now hale
 Ffro hys hede to hys hele.
 Cum se, for here in we haue 2008
 Hym þat þis world fro syn sall saue,
 Ihesus, þis wote I wele.
 Þai went to þe bed þar ihesus lay
 & seys hym swet þen alway. 2012
 He sayd, se what I fele ;
 Þe swettest salbour þat euer feld man
 All þat fro ihesus face come þan
 Þai keped yt ilke a dele 2016

The
 outlaw's
 child is
 healed.

- And in a syluer boyst *pai* yt dyd.
 When *ihesus* wakynde yt *pus* betyd ;
Pai askyd hym boyth mercy.
 He fforgayfe *paim*, *pan* war *pai* glade. 2020
 Ffull sone *pai* sold all *pat* *pai* hade
 & folowed furth infere.
 So went *pai* with *ihesus* fro home [fol. 203a]
 Unto tyll *pai* to a cyte come 2024
 Was in *pe* land of Jury.
 Of *ihesus* comyng *per* godes wyst faste ;
pai fell down & *pe* tempyll braste,
perfore war Iewes drerry. 2028
 In *pat* cete was *pan* hunger grette
 & also mekyll defawte of mette,
 Ffor corne was *per* so der
 So *pat* *pe* gudman and hys wyfe 2032
 Had no thyng wher *with* to lede *per* lyfe,
per gud was gone so ner.
 Bot *pat* bouste with *pat* swete so gude
 When *ihesus* slepyd *pat* fro hys face 3ode 2036
 In hys hous when *pai* were
 & *pat* a gentyll woman boght
 To pop hyr *with*, for scho thoght
 To make hyr face swet & clere ; 2040
 Thre hundreth penys scho gayf *perfor*,
 & yt was worth full mykell more ;
 Bot *pat* ne west *pai*.
Pis woman leyfe in lechery, 2044
 Ffor scho ne warned no man hir body
 To take men outhur nyght or day.
Pus scho did to *pat* intent,
 Scho hard wele tell & word wyde went 2048
Ihesus, godys son allway,
 He suld be borne of a woman.
 Bot who suld be hys fadyr *pan*
pat couth no man say. 2052
pat woman fayne wald scho haue bene,
 Bot on a thowsand fald so clene
 Of god was ordan & dyght.

The box of
precious
ointment.

The
ointment is
sold to a
harlot.

The
ointment
converts the
harlot—
Mary
Magdalene.

To þat entent hyr syn scho wroght 2056

Yf all yt served hyr of noght,

Bot efter yt helpyd hyr ryght.

Ffor efter scho had ones enoynt hyr face

With þat oynment þat so precyus was, 2060

Scho was neuer alf so bryght ;

& swylk a grace broght hir within

Scho had neuer efter wyll to do syn,

þat swette had swylke a myght. 2064

þis woman name was mary magdelen ;

Of hyr boust was scho full farynen,

To hyr þat was full swette ;

& of hyr dedes þat scho had done 2068

Scho went & of þam shrayfe hir sone,

Ffor hir syns sore scho grett.

With þat oyntment so precyus

Scho come to symond leprous huse, 2072

þer with oynt ihesus fett

& of hir synnes askyd scho hym mercy.

He forgayf hyr þar appynly,

þe story bers wytnes þer. 2076

þus dwell þai in þat cete þar ;

Sythen unto bedleem gon þai fare

With þar frendes ffor ever mare.

[fol. 208b]

Iosepe had þore boyth kyn & kyth, 2080

Ffor he was of þe hous of dauide

& als of hys menȝe.

Be þan was ihesus ȝeres seuen.

þe prestes of þe tempel com soth to neuen 2084

& outhur frendes hym to se.

þai conseld mary & Iosep also

þat ihesus suld unto þe skole go.

Blythly, sayd þai, wyll we, 2088

& ȝhede to þe scole with hym infere.

Hys maister come þat suld hym lere

And .a. b. c. for hym he wrate

& toke it to ihesus & bad hym say a. 2092

Ihesus sayd, tell maister or þu ga

Ffyrst what es .b. algate,

Jesus is
sent to
school and
slays his
master.

And I sall tell what a. es þan.	
Þe master was a dispitous man ;	2096
Ihesus fortene he smate ;	
& ded smate hym & slow hym sone.	
Ihesus rase up when þat was done	
& ȝede hame by þe gate.	2100
When Iospe hard þis he was yll payd	
& to mary sone he sayd :	
þi child I will ga fra hym.	
He dos so many a wykkid dede	2104
Some hasty man forþi I drede	
þefore sum tym sal sla hym.	
Mary sayd : Iosep, dred ȝow noȝt ;	
He þat hym heder sent and broght	2108
On na wyse wyll forga hym,	
& he wyll kepe hym boyth day & nyght	
þat na man gettes of hym swylke myght.	
To hys kepyng I be tak hym.	2112
Þe word hereof þan went full wyde	
Bot so another mayster was þer besyde,	
& ȝache was his name.	
He spake to hym & was yuel payde.	2116
Why gare ȝe noȝth lere ȝow child, he sayd,	
Me thynke ȝe er to blam.	
He begyns fast to manstate at draw ;	
Ffor þi lat lere hym of moyses law	2120
& oþer letture for sham.	
And Iosep sayd : who can hym lere ?	
I know no man nowþer fer no nere	
Can wysse hym wele fra ham.	2124
ȝache sayde : ȝys, als god me saue,	
Wyth oþer dyssiples þat I have	
Ffull wele can I hym teche.	
Ihesus hard hys saw wele & fyne	2128
& sayd : þou can of worldes doctrine ;	
I now bath proue & preche,	
& in yhour haues þu als connyng	
þat I before þe law haues knawying	2132
& further ȝit can I reche ;	

Joseph
again
complains
of Jesus.

Jesus has
a new
teacher.

Jesus
astonishes
all with his
wisdom.

[fol. 204a]

- Ffor of 3ow wayte when 3e wer borne
 & I wote wele & lang beforne.
 All mervayles þan of his speche 2136
- & sayde, swylke wordes herd we neuer 3yt
 Of philopher ne of prophette
 Als he shewes sad & sere.
 þus sayd þai all & of þam demes 2140
 þe child es elder far þan hym semes ;
 He spekes of many 3ere,
 Ffor he menes of Noye flode.
 All men þat þer abut hym stode 2144
 War þan in full gret were,
 & 3ache sayd : Iosep, I am adrade,
 Ffor ane disciple wend I here haue had
 Now hafe I mayster here. 2148
- Who gat hym or bare hym or gaf hym at sowke ?
 Ffor so bald wordes in no mans bowke
 Was neuer in Israell.
 He ys grett als god for all our dyn, 2152
 Or elles an anngell spekes hym withyn ;
 I can no noþer tell.
 Ihesus sayd to þam bath alde & 3hyng :
 3e mervayle for I am so 3ong a thyng 2156
 & spekes wordes 3ow thyngheke ful fell.
 I say 3ow þat I wote certanly
 When 3e wer born & qwhen sall dy
 & whore 3e sall ay dwell ; 2160
- & here of yf 3ow thynke mervayle,
 I say 3ow þis & sall noght fayle
 A mervayle two so sare ;
 When I fro þe erth ys lyft on lofte 2164
 þe oyngtyng of 3owr kyng al softe
 Sall fayle als neuer war.
 þus met he als þe prophtee says
 When þai hym on þe crosse sall rayse 2168
 þe fioles þat þai had þer
 With ountment to oynt kyng withall
 Suld be all voide both gret and small
 & sees foreuer mare. 2172

- þe Iewys & pharaseus when þai þis harde
 Als þai war mad men all þai farde
 & sayd, qwhat deucl ys þis ?
 Yt semes als þis 3ong child war wode, 2176
 Or elles he can ouer mekell gude
 Euen lyk a god of blys.
 Bot Iosep had *per* besyde a frende,
 Another maister curtas & hende 2180
 & mek withouten mys.
 He sayd to Iosep and mary mylde,
 Qwy wyll 3e noght take me 3our child,
 Blythely will I hym wys 2184
 Tyll tym he grewe & ebrew couth
 & als speke latyn *with* hys mowth
 & 3yt *oper* seyens mo.
 Sen he es of so fayre stature, 2188
 þe folke of Israell wald hym honoure
 Ffor hys comyng to an fro.
 Mary & Iosep boyth þan togyder
 Assent wele *ihesus* suld go pider. 2192
 To þe maister hus went þai two,
 And has he gon *per* aboute loke [fol. 204b]
Ihesus was war sonne of a boke ;
 To yt fast gon he go 2196
 & opend it sone *with* hys hande.
 Als tytte before hym wreten he fand
 þe gret poynt of þe lawe ;
 & prophetes of þe halygaste. 2200
 He undid þam lest & maste
 As he red þam on rawe.
 All þe dyssiples þat war þeryn
 Whils *ihesus* red mad þai na dyn, 2204
 To here fast þai draw.
 þe maister prayd hym to rede more forþi,
 And *ihesus* rede so gracyuosly
 þai stood of hym gret awe. 2208
 To Iosep hous went he belyve
 & sayd : þu gude man & þu gude wyfe,
 Tak home 3our child agayne.

Joseph's
friend
undertakes
to teach
Jesus.

Jesus
explains
the law and
the prophets
to his
teacher.

Jesus
restores the
dead
teacher.

He ys þe wysest of all place, 2212

Ffor he ys full of gods grace

þerof may ȝe be fayne ;

& of god has he all þis wytt.

Ihesus sayd : full sogth ys ytt ; 2216

My wysdom, myght, & mayne

All togyder verrament

Of my fader hyder sent

Ffor soth es noȝt to layne. 2220

& for þi gude worde & pi dede

Yf I þerto haf litell nede

Sych harte I thar to lak.

My fyrst maister þat me so smate 2224

Sall ryse fro ded to lyfe algate ;

þis do I for þi sake.

Byfor þai all þer in þat stede

þe maister fechid þat was dede 2228

Hys sorow & syte to slak.

Of his lyfe was he glade & blyth

& thankyd ihesus full fele syth,

Gret louyng of hym gon make. 2232

When þis was don als I ȝow say,

Ihesus went out into þe way.

Before hym þer se he stand

A child þat hewes wod in þe strete, 2236

& with hys ax had he hurt his fette ;

He stod full fast bledand,

Ffor all þe taas of hys ryght fote

War euen of & help no bote 2240

Of no man nowre he fand.

Ihesus toke up þan all hys taas

& to þe hurt child furth he gas

& blyssed ys hurt with hys hand. 2244

Withouten wemb was he þan all halle.

Ihesus sayd : ȝyf yow neuer taylle

Bo(t) go agayn to þi werke

& thynk on me here efterwarde. 2248

þe Iewes þat þis thyng saw & harde

Bad ilkan other herke

Jesus heals
a wounded
child.

- & sayd, se qwhat þis child dos here. [fol. 205a]
 Sum sayd he was cryst, god son dere, 2252
 þat myght swylk maistris werke ;
 & *sum* sayde, he sall noȝt come ȝytt ;
 When Moyses comes, all men sall wytt ;
 Hes dedes bes noȝt so derke. 2256
- Sone on anoþer day yt befell
 Mary sent hyr mayden to þe well
 To fech water clere.
Ihesus herd wele hys moder speke 2260
 & wyst wele *þat* scho hyr pot suld brake,
 Forþi folowed he hyr nere.
 Bot als scho ȝede þe folke emang
 Þe mayden hyr pot brake in þe thrang. 2264
 Scho went hame with yll chere
 & talde mary all hyr unhape.
Ihesus broght wayter ham in hys lape ;
 He said : moder, haue water here, 2268
- & bad þe damysel *þat* scho suld fett
 All þe skarthes of þe broken pott,
 & scho did so belyve.
Ihesus made it hale son on ane 2272
þat sygne of brekyng couth *þer* se nane,
 Nowther man ne wyfe.
 Mary kyst hyr swete son *þan*
 & sayd : blyssed be þu *þat* so gate can 2276
 Kepe us fro sorow & stryfe,
 & blyssed be god withouten ende
þat swylke a *gracyus* child wald me send ;
 Swete son, wele mote þu thryfe. 2280
- In bedleem ȝyt befell yt so
 A gud man suld to hys gardyng go,
 Iames alfey so he hyght,
 Wortes & herbes to take *þer* yn. 2284
 Als he to shere *þan* suld begyn
 A nedder of hym had syght
 & tanged hym yll on hys ryght hand.
 He sayd, alas, full lowde cryand. 2288
 þan hard *ihesus* *þat* swete wyght

The miracle
of the
water
pitcher.

Jesus heals
the adder's
bite.

[fol 205b]

Jesus
lengthens a
beam for a
workman.

- & to Iames belyve he zede.
He sayd, bot I haue help gud sped
My hand bes lost pis nyght. 2292
- Ihesus* bad hym in trowth be trew
& þan apon hys hand he blew ;
Yt was all hale þus sone.
þe nedder þat tanged him in þat sted 2296
For hys trespass als tyte was ded
þat he to Iames had done.
All Iames frendes þat saw pis thyng
Had gret wonder of þat doying 2300
When þai saw þer so sone
þe nedder thus dede *withoutyn* strake
& sayd, no man may swylke maistris make
Bot gret god son in trone. 2304
- Also befell yt in þat same ton
þer was a wryght bar gret renown
Of a full gude werkman.
A maister thakker of þe hus þat same tyde 2308
Was hys neghbur nere besyde.
Unto hym spak he þan
Ffor to make hym a sotyll warke.
þe wryght alsonne had takyn hys m[a]rke 2312
On hys note fast began ;
When he hys werke togeder suld sett
Ane tre was shorter þan þe fyrst mete.
þan gunne he curse and band 2316
& sayd, allas, pis werke ys loste ;
Now bred me paye all þat yt coste,
þat I may do full yll.
Ihesus come walkand hym allone 2320
& harde þis wryght makand ys mone ;
He sayd : gud man, be styll ;
Wylke ys þat short tre my lefe brother ?
Take þe ton ende, gyfe me þe tother, 2324
& draw *with* gud wyll.
Ihesus hys ende a fote oyt drewe
& sayd, now es yt long enewe ;
Go lay þi merke þer tyll. 2328

At *ihesus* byddyng þat tre he drest,
 þan was hys worke wele of þe best.
 Þerof full fayne was he
 & sayd, swylk connyng myght neuer man con 2332
 Uther þan cryst, gods awen dere sone.
 So sayd all þat yt se
 & loved hym forþi bothe nyght & day.
Ihesus went afterward out to play 2336
 With childer gret plente.
 Unto a fayre medow þai ȝod full ryght
 Whane þe sone shane hayte & bryght ;
 Þer thoght þam best to be. 2340

Ihesus hys wyld turnes noȝt forgate ;
 He lepe up & on þe son beme he sate
 Oppenly befor þam all.
 Þai sayd, do we als he haues done, 2344
 & styrt up, bot þe sone fayled þam son ;
 Forþi ded don þai fall.
 Some brake hys shulder & som hys arme
 & sum hys leg, sum had more harme, 2348
 & sum ys neke in sonder small.
Ihesus sat styll, noȝt styr hym lyst.
 Gude men when þai þer childer myst
 Come þider hame þam to call. 2352

When þai *ihesus* saw on þe sone so sytt,
 Þai went ner hand out of þer wytt
 Ffor dole of þer childer ded
 & sayd, lowde cryand on hym ylkane, 2356
 Oure childer has þu shent and slane
 Ffor þai trowed at þi rede.
Ihesus sayd : gud men, speke noȝt so gret ;
 Þai wald my dedes allway conterfett ; 2360
 Þat wroght þam all þis qwed.
 Ffor ȝe suld not my moder blame
 He bad, ryse up childer & gos hame ;
 Lys no langer in þis sted. 2364

At *ihesus* byddyng þai ros up þan ;
 All hale with þer frendes hame þai ran ;
 Þai thankyd god specially.

Jesus sits
 on a
 sunbeam.

[fol. 206a]

Joseph
returns to
Nazareth.

Ffro tyme þat Iosep herd þerof telle 2368

Lenger þer wald he noght dwelle

Bot dryst hym thyn hastely.

He dyrssed togeder all þat þai had ;

Ffor he was feble, hys childer he bad 2372

Tent ihesus wele & mary.

So went þai furth ouer hyll & heth

Tyll þai come agayne to nazareth ;

þer hoped Iosep best to be. 2376

When þai to nazareth come war

Iosep byfore myld mare þar

To Ihesus þus he sayde :

3ow erte xij ȝere ald, god wayte, 2380

& drawes full fast to mans state,

Tyme war þi playes wer layd ;

Fforþi do now no wanton dede

& put me on myne eld in drede 2384

& make þi moder yll payd.

Ihesus sayd þan Iosep unto,

I wote my selfe best what I sall do.

He went oute þan & playd. 2388

& fore he had bene þar fore

þe schilder obayte hym mykkyll mor

To be in hys company.

All þat euer of hys comyng hard 2392

Fast þai drew unto hym ward

& welcomd hym þer forþi.

When þai were semblyd a wele gret rowt

þai went þe cete þan wythowte 2396

Tyll a grene fayr & dry,

& þer som at bares þai ran

& som to lepe also began

Who myght get þer þe maistry. 2400

Bot ihesus alson tuckyd up hys skyrt

& one þe sonnes beme up he styrt

& lepe furth a gret lepe.

He sayd, lepe now hereto for shame. 2404

þe childer hys felows wend do þe same :

Bot þai myst ate fyrst stepe,

Jesus again
leaps on a
sunbeam.

- Ffor þai fell doun & þer lymes brake,
 Sum leg, sum arme, sum schuder, sum bake 2408
 Þerto so fast þai threp.
 So harmles myght na child thyn go ;
 & als one brake hys neke in two
 Was mast schrew of þat hepe. 2412
- Þis ylke shrewed child þan hyght Iudas,
 Symon skarate son he was,
 A ryeh man & a Iew.
 He & odyr gudmen of þat ton 2416
 To Iosep hous son mad þam bon
 At mak plant of ihesu.
 Þai sayd, 3owr son þe cheldyr ha shent ;
 Chasty hym & better als 3e hym tent 2420
 Or sare yt sall 3ow rew.
 Iosep lay þer all at male esse, [fol. 206b]
 Sayd mary suld þat mys amese
 & mend þat þai all knew. 2424
- Ihesus wyst wele þat þai were gon
 Ffor to make playnt on hym ylkon ;
 Ffor þi whils þai þer stude
 He made þer childer all hale up ryse, 2428
 Saue anely Iudas ded styll lyse,
 & with þam home he 3hode.
 Bot when þat mary saw ihesus come,
 Lo, scho sayd, 3honder er childer some 2432
 All hale of bane & blude.
 What þai suld say þan no3t þai wyst ;
 Bot when þat þai þe ded child myst,
 His fader was nerhand wode 2436
- & sayd to mary & ihesus infere,
 Whare es my son ? He es no3t here.
 Sum sayd styll he lay.
 Mary for hys lyfe þan ihesus prayde : 2440
 A wyst 3e, moder, to hyr he sayde,
 What he sall do som day
 Unto 3our selfe & sythen to me,
 Ouer all þis wrold lady to be, 2444
 3e wald no3t for hym pray ;

Judas,
 among
 others, is
 killed
 trying to
 imitate
 Jesus.

Jesus
restores
Judas to
life.

& better to hym ware to lyfe noȝt;
Ffor ihesus of hys doying þer thoght
How he suld hym betray. 2448

Bot now at ȝowr byddyng he sall noȝt dy,
Ffor hym bus fulfyll þe prophecy
þat prophetys of me has talde.
He bad hys frendes go þan to þe stret, 2452
On lyf agayne sall ȝe hym mete;
þan had þai joy manyfalde.

Emang þam was þer a Iew wysest
Had a child þat lufyd ihesus best, 2456
Ffor he was wyse & balde.
þai dred so sare hys company
In pryson þai put þar child forþi
& set hym in a stranghalde. 2460

So when þe Iew had þusgate done
On a day ihesus went þider sone
þe child & þe hus to se;
& ihesus sayd, child, what dos þu par? 2464

He sayd, for I lufyd ihesus company mar
þan childer of þis cete.
Ihesus bad þat þe child luke oute;
He sayd he myght not withouten dout. 2468

Jesus frees
an
imprisoned
child.

þan, bad he, put þi fynger to me.
þer was bot a hole als says þe boke
& by þe fynger out þe child he toke,
þus harmles yhen paste he. 2472

When hys frendes hard þat yt was so
& saw par child with ihesus (?) go
þai sayd & were agaste :
Bot we our child ys lyfe refe 2476

Ihesus company will he notȝ lefe
Swylke lufe þai to hym cast.
Som of þam bad þam lat þam allayn
So þat oure childer be noght slane, 2480

[fol. 207a]

Lat þam play with hym fast.
To ihesus gyderde þai þan so many
Unhes at hame was þer lefte any;
& so befell it at þe last 2484

- þe childer assentyd þam emange
 Unto þe wod þat þai wald gayne
 Ruttes for to gedyr þer
 & hew þam mittes & braunches grene 2488
 To bryng home with þam all bedene,
 A comen game als yt war.
 þer was a child boythe wyse & balde,
 þe emperon son & hyght arnalde, 2492
 Gret state emang þam bare.
 He lufyde wele ihesus compane;
 All other childer to þe wod for he
 With ihesus þan did he fare. 2496
 & qwen þai wer to þe wod come all
 Ihesus bade þam all bothe gret & small
 Noght parte, bot go infere
 Ffor dred of dragons and bestys wylde. 2500
 þe childer all þat þis saw þai smylde
 Gret skorn ryght als yt wer.
 þai had nozt gon thene ouer a myle
 When þer come to þam within a whyle 2504
 Lyons & lebardys full sere.
 þe childre for ferd away þai rane;
 Up into a gret krukyd tre þai wane
 Stode ouer a ryuer. 2508
 To ihesus wald þai do no skayth,
 Bot lyons, lybardes, and beres bath
 Ffolowed þam to þat tre
 & shoked it so þe soyth to tell 2512
 þat þe childer in þe ryver fell
 & drowned þat was pyte,
 & some of þe wilde bestys swam & slogh.
 þe foster come rynand & wele wyste ynogh; 2516
 All þis doying he se
 & went and tolde þer frendes ylkone
 How wylde bestes hase þer childyr slone,
 Bot ihesus na harme had he. 2520
 þe emperone son in þat stede
 How þat arnald hys schild was ded
 He sorowd on ylka syd.

Jesus and
other
children go
to the
woods to
play.

Wild beasts
attack and
kill the
children.

To mary þan þai went furth full sone 2524
& told hyr all howe ihesus had done ;

þe wonder þerof went wyde.

He bad hyr gold full gret plente
To helpe hys child of lyue myght be. 2528

Mary wald noȝt abyde ;

Scho sayd, to þe childer wele ȝe kene.
þe emperour toke many armed men
& to þe wod went þat tyd. 2532

Ihesus wyst wele þai wald to hym come,
Forþe of þe wyld bestes slo he some
Olyue lefte lyons two.

Qwhen þe empour was come to grene, 2536
He saw ihesus lyons & hym betwyne

On onather syd go.

[fol. 207b]

Ffor ferd þan durst þai come no nere.
Ihesus spake to þam all on far, 2540

Sayd, syrs, why stand ȝe so ?

þe bestes þat has ȝour childer slane,
Lo qwhare þai lige here ded ylkan ;
Will ȝe þat I sla mo ? 2544

þai durst Not go to hym a fote
& als þe emperour wyst yt was no bote

With ihesus for to stryve,

Bot cryed, qwhare es our childer, qwhare ? 2548
He sayd, at ȝone tre take þam þare
& led þam home be lyve.

þe emperour did fech a wayn als gast
& all þe ded childer þer in þai caste ; 2552

Ffor þam morned man & wyfe.

Ihesus with þe lyons up and done,
& þe empour men unto þe toun
þe wayne begynnes to dryve. 2556

So went þai home & sare þai wepe,
Bot ihesus mad þam sone at slepe

All þat wer with þat wayne.

He ȝod to þe childer þat þer was ded ; 2560
He toke þam oute & put in þar sted
þe wyld best þer agayne

Jesus
restores
the dead
children and
puts dead
beasts in
their places.

& couerd it as it was before.	
þai woke sone & went <i>with</i> hert sore	2564
To ton ouer þat playne.	
Bot arnold & hys felaws all	
Played <i>with</i> ihesus at þe ball ;	
þerof wer þai wele fayne.	2568
When þe wayne was come þe cyte myd	
þe emperour did cry & ylk man byd	
Cum tak þer ys awne child.	
þi come & wend on þer childer to loke ;	2572
Bot þar wer when þai þam out toke	
Qwarters of best wyld,	
Of lyons & libardys þat ihesus slew.	
þan had þai care & sorow ynew	2576
& sayd þai war begyld.	
Bot we helpe of myld mary	
Euer more may we be sary ;	
At þat worde mary smyld	2580
& sayd : gudmen, be nozt adred ;	
He þat 3our childer fro home has led	
Bryng hame agayn wele may.	
Ffor scho wyst wele hyr son ihesus	2584
Wald nozt leve þer childer þus,	
þat gart hyr so gat say.	
& has þai stode spekyng þer lukyd sum	
& saw ihesus <i>with</i> þe childer come	2588
Before hym in þe way	
<i>With</i> glad chere faste syngand	
& ylkon a grene branche in his hand	
Euen like a somyr play.	2592
þe emperour & all men in þe strete	
Ffell down þer before ihesus fete ;	
As lord þai gon hym low	
& sayd, blist be þu & þi dame,	2596
For þu es comen in godys name ;	[fol. 208a]
Ihesus, gods son, aret þow.	
þai bed hym gold & rent; full fayr	
& þe emperour sayd, þu sall be myn ayr	2600
& wed my doghter now.	The emperor wishes Jesus to marry his daughter.

Ihesus sayd to hym : swete syr, late be ;
 Per sall none part my moder & me,
 Pe thar non other trow.

2604

Pe emperour & all men pat per ware
 To ihesus durst pai pan say no mare,
 Bot let hym do als he wold ;

2608

& mary toke hym & hame wente.
 Pe emperour to pam gret present; sent
 Boȝth met & drynke & gold.

2612

All pat euer was of Iosep kyne
 & dwelled pe cyte par withyne
 Of ihesus war blyth & bolde.

Bot so befell yt in pat same ȝer
 Corne in pat cyte was per so der

2616

Ffor hunger pai dyed thyk folde ;

& mykyll of pe folke war at myschyefe.
 Grett derth of corn did pan all grefe
 & gart pam fayre ryght yll.

2620

Mary perfore made gret murnyng
 & thought sett some bote of pat thyng.

Scho called ihesus hyr tyll
 & sayd : my swete son, thynk wele how
 Emang Iosep best frendes er we now
 & thynkes to dwell her styll.

2624

Sen pai haue swylk faute of corne,
 Helpe pat pe pepyll ne be not lorne
 & þus for hunger spyll.

2628

Ihesus pan to hys moder sayde :

Sen Iosep frendes wald be wele payd

& thank ȝou for pis dede
 & for ȝe wyll, moder, pat be so,
 Unto pe feld þon wyll I go
 & help pam in pis nede.

2632

Thre whete cornes he toke sone
 & thre of barly withouten hone,
 Wald he haue no mor sed.

2636

Before per folk pis corne he sew
 & sayd, I wald pe heyward blew
 To repe pis corne ȝe ȝede.

2640

Jesus
 relieves a
 famine,

Þus made he þan a new harvest, & þe folke þai suld noght rest Bot werk fast ylke a wyght. All þat myght croke or sekell bere Went þat corne to repe & schere ; Spared non þat wer of myght; To do þat heruest fast þai rane & many a cart & wayne þane Ffull of corn ham þai dyght. So was þat cete refresshyd wele & all þat cuntre euer ylka dele Lovyd ihesus day & nyght.	2644	
Bot als he welke þer up & down Mykyll of þe folke in þat town He helpid & gaf þam met, Se mekyll þat with a laf of brede A thowsand of pur folke in þat sted Had all yonw at ete. Þe croked & lame he made so ryght ; Þe blynd also he gayf þare syght, & temples don did he bete With þer fals gods & mad all clene. To god þan turned þai all þedene Þe folke bath small & grett.	2652	[fol. 208b] and performs other miracles.
When þis was done soyth to tell, Ihesus wald þer no lenger dwell Bot went yheyn soyth to say. And mary hys moder at hame styll was ; & also Iosep myght nozt þem passè, For þat tyme selke he lay. Bot Iosep come sone withowten flyke Unto a cete men calles affryke ; & þat cete þat same day A lyster stude þer hym agayne & sayd, wyne es þu 3ong swayn, & whider ert þu on way ? Ihesus answerd þan als hym thoght & sayd : whyne þat I am rek þe nozt, Bot þis ton come I tyll	2656	
	2660	
	2664	
	2668	
	2672	
	2676	

Jesus meets
a lyster
and agrees
to work for
him.

Ffor to seke thyng þat hys loste 2680
& pay þerfore more þan yt coste.

þat, sayd he, was no skyll.
Bot ihesus ment it be mans kynde
How he for þat syn suld be pynde 2684
On rode tre on ane hyll.

þe lyster sayd, lat swylke worde be ;
þe es better lere a crafte *with* me
& dwell here *with* me styll. 2688

Ihesus answerd, what crafte hys itt ?
He sayd : son, þu sall lere to lytt ;
Ffor þi come *with* me swyth. 2692
Ihesus sayd blethly þat he wald.

Hys wyfe when scho gon hym beholde
Of ihesus was glad & blyth.
Scho sayd : swete son, withouten doute
þu may noȝt now all day ryn oute 2696
& fro þi werk go lyghtly,

Ffor þe bus besy be here at hame.
He sayd blethly in goddes name
No maistris wald he kythe. 2700

þe lyster sayd : son, be now ware,
Ffor our bischope abyathare
Thre rych clothes sent me to.
Ane bus be blew, a noder rede, 2704

þe thyrd grene, ylkon in ser lede ;
Be leve luke þat þu do
& make gude fyres under all thre,
Ffor tyll our neghburs wend will we 2708
An erand boyth I and scho,

& gar þam bule be we come agayne.
Ihesus sayd þat he walde full fayne
Elles suld he be by þat bro. 2712

þe dyer & hys wyfe out went,
& ihesus haues þe thre clothes hent
& kest all in a lede.

He made gret fyre þer under gude spede, 2716
& sythen out all þe dore he ȝede ;
He bade no lenger in þat stede.

Jesus
leaves his
work to
play.

[fol. 209a]

- þe childer of þe strete out did he call
 & played *per* with þam at þe bawll ; 2720
 þai welterd all ars ouer hede.
 þe lyster spak þan : ryse up þu dame,
 Yt hys gude þat we ga hame.
 Scho sayd : syr, so I rede, 2724
 Ffor 3e lefte at hame a wanton childe
 And lyghtly may 3e be begylede
 Yf 3e dwell fro hym lang.
 þai heghed þam hame withouten dyn, 2728
 Bot when þai fand noght *ihesus* yn
 þai lest wele of no sang.
 Qwhen þe clothes in a lede þai fand
 With fyre & water full fast buland 2732
 Ffor dole *per* handes þai wrang.
 þe lyster wepyd als he wer wode ;
Ihesus come in þan als he stude ;
 He sayd he sulde hym hang. 2736
 Ladd, he sayd, why did þu þus ?
 þu has ffordone both þe & us,
 þat sall þu by full dere.
 A gret fyre brand at hym he kest ; 2740
 Yt stode up & floryst *per* of þe best,
 A fayre tre als it were.
Ihesus sayd : mayster, be noȝt wroght ;
 Yf 3e of my servys be lothe, 2744
 A byd speke with me here.
 I sall boyth our worships salve ;
 Loke qwhat colour þat 3e wyll sawe
 & draw yt out with gude chere. 2748
 þe lyster ȝode to hys ledd full tyte
 & drew a cloth he wend war whyte,
 Bot yt was scarlet bryght.
 A nodther cloth þan out he drew, 2752
 & yt was one of þe best blew
 þat euer he had of syght.
 He drew þe thryde & yt was grene ;
 A god, he sayd, what may þis mene ? 2756
 þe clothes er full wele dyght.

The lyster
returns.

He
threatens
Jesus.

The cloths
come out
properly
dyed.

Child, þou sall lere me more to draw
 & dwell styll here als my felaw ;
 Þu seruys a gayne þe ryght. 2760

[fol. 269b]

Jesus leaves
the lyster.

Ihesus sayd nay, þat wald he noght,
 Bot bad hym tech furthe als he had wroght
 And laue it *with* no man ;
 And als of þi mystere 2764

Ne of no nother nedes me to lere,
 Ffor of all thyng I can.
 Þus toke he *per* hys leue and went.
 Þe lyster þan þe clothes hame sent 2768

To þe byshop how or he blan.
 All meruayld gretly þat *per* ware
 And sayd, swylke colours saw we neuer are
 Ne half so wele lyt þan. 2772

He told þam ryght als yt was
 & how þe child fro hym gon has ;
 Þan hade þai meruele all. 2776

Bot als *ihesus* went thurgh þe strete
 Mekyll of þe pepyll gon he mete
With vessels gret & small.

To fech þam water þai come þat while
 Att a well was þen thre myle, 2780
 Ffor nar haue none þai sall.

Ihesus wente *with* þam sothe to say
 & euer he spyred þam be þe way
 How þat thyng myght befall. 2784

Þai sayde it was euer a wary sone,
 Ffore ane of þe rychest man of þat ton
 Aught it *with*outen doute
 & sald *per*of water full dere, 2788

Ffor *per* was none þe ton so ner
 Of all þe plasses *per* aboute.
Ihesus sayd þan it were no syn

To make water nerrer þe ton to ryn 2792
 At bere bothe ship & shout.

Som sayd þan do þat thyng may none
 Other þan grette god sone allone ;
 Ryght so sayd all þe rout, 2796

When pai unto þe wele were comen & ilk man had hys mesure nom(e)n		Jesus brings water to a dry town.
To pay pai war ryght fayne		
Unto hys seruant þat þat well aght.	2800	
Ihesus in hys lappe water raght,		
Went ham with þam agayne.		
A bown affryke þan stode a hyll;		
Ihesus sayd þer þe folke untyll :	2804	
Wald noght, syrres, ouer þis playne		
Twa stremes of water ryn ryght wele		
And serve þe town ever ylka dele		
Withouten peny or payn ?	2808	
Þai sayd all, 3a, withouten drede,		
& it were a grete almosse dede		
Who myght gar it be done.		
Ihesus bade þan þe folke abyde ;	2812	
He 3ode to þe hell pai stode besyde,		
Hys water he kest down sone.		
Ihesus bad two stremes þat tyde		[fol. 210a]
Ryn to þe toun on aither syde ;	2816	
Þai did so withouten hone.		
Ieron called he þer þe tane,		
þe toþer water þan called he dane ;		
þus had þai all þer bone.	2820	
Man & woman all þat þer was		
Prayd ihesus þan he suld noȝt pas		
Bot wende with þam to woun.		
Þis thyng was sone emang þam tolde,	2824	
Agayne hym boyth 3onge come & olde		
With grett processyon		
& sayd ylkone : we wate wele now		
þat in gods name comen es yow,	2828	
Gret son of gret renown,		
& oure saueour sall yow be als.		
þer tempils full of gods so fals		
Þai stroyed & bet all down	2832	
& sayde : þis ys a kyndnes grete,		Jesus prophesies his death.
What sall we do þe for þis ser benfete ?		
Lefe lord, will þu us tell ?		

- He sayd : in god trowes stedfastly 2836
 & qwen 3e se þe prophisy
 Ffulfilled *þerwith* 3e dwell,
 With my dedes yf 3e now wele thynke
 3e sall here efter gyfe me to drynke 2840
 Gall & full soure aisell.
 All at pis word *þan* thoght gret shame ;
 Ilkon fro *ihesus* *þan* stale *þai* hame
þat tyme it *þus* befell. 2844
- He goes to
Jerusalem.
- Ffro thyn to Ierslem *þan* went *ihesus*,
 & *þat* tyme in *þat* cete was yt *þus* :
þer dwelt *þe* wysest men
 & most conand in all clerge 2848
þat was in all *þer* Iewrye
 Ouer whare lyfand *þan*.
 With *þam* thoght *ihesus* dispute *þe* law
 At se by clarge yf *þai* couth knaw 2852
 Whar criste was born & qwhen,
 How *þat* *þai* suld not be excused
þe law wrangfully yf *þai* used
 & noȝt *hym* for oure criste kene. 2856
- Joseph and
Mary go in
search of
Jesus.
- Bot mary thynkes lang scho *ihesus* myst,
 & qwhore to fynd *hym* no thyng scho wyst
 Ne whiderward he was rone.
 Ffor *þi* unto Iosep scho spake 2860
 & sayd *þe* way *þat* *þai* bud take
 To seke *ihesus* *þer* son.
 Iosepe sayd *þan*, I hope he be
 With oure frendys in *þis* contre, 2864
 Hop I he sall be son.
þan sayd mary, we wyll go loke.
 Ayther of *þam* an asse *þai* toke,
 Went *þider* *þer* *þai* suld won ; 2868
- [fol. 210^l]
They hear
of his
miracles.
- Bot thurgh *þe* contre als *þai* bath past
þe pepyll tald how *ihesus* helyd faste
 Mykyll folke of sere seknesse,
 & blynd men how he gart *þam* se, 2872
 Croked & lame all hale mad he
 So gret was hys gudnes ;

Of men & women deulles catched he oute & mad <i>per</i> templis clene all aboute	2876	
Of fals gods mar & lesse. Bot mary & josep er wrath als wynd, Ffor þi myght nour of <i>ihesus</i> fynde ;	2880	
None couth tell war he hys. At þe laste into <i>jherusalem</i> come pai, & <i>preuely per</i> spired þam allway Yf <i>ihesus</i> was oght þare.	2884	
Bot tythandes of <i>hym</i> hard pai non talde, Ffor he couthe be ay when he walde Invisibele eueray ware ; & so apon a day yt stude	2888	
Mary & Iosep to þe tempil 3ode Whare <i>per</i> clarkes gedyr war. þai lokyd & <i>ihesus</i> syttand saw Emang þe doctours of þe law Apposand þam sad & sar	2892	
& <i>with</i> hys argument gretly þam newd, Ffor ylkon of þame he conclude Euen <i>in per</i> awn sayng ; So <i>pat</i> all þas <i>pat</i> myght hym here Had wondyr whare swylk a child suld lere To be so wysse of doying. Ffor shame nerehand <i>per</i> wytt pai loysed When <i>ihesus</i> answerde or apposed,	2896	They find Him disputing with the doctors in the temple.
So <i>gracious</i> was hys spekyng. & so a gret doctour þam layd A buke befor <i>ihesus</i> & prayd Hym red <i>perof</i> som thyng.	2900	
<i>Ihesus</i> oppend <i>pat</i> buke <i>with</i> hys hand & son before opon he fand Of þe prophete Isaye. Lo, he sayd, 3e docturs dere, Of myselfe now fynd I here Wretyn a soth prophecy :	2904	
þe halygast on me es lyght & enoynt me <i>perfore</i> <i>with</i> ryght & sent me oppenly	2908	
	2912	

To preche þe folke heuen how þai sall wyn
 & caytyfs & wrechcs of þar syn
 Fforgyfes þat askes mercy ; 2916

& als of gods gudnes to teche
 Of grace & meknes for to preche
 To all þat wyll do wele,
 & days of vengeance at shew þam tyll 2920
 þat er synfull and thynkes do yll

To ponnysh þer dedes ylka dele.
 When ihesus had red þe buke he fold
 & gayf yt þe docturs agayn to hold ; 2924
 To ihesus þan did he knele ;

þai war so wondred of hys wytt
 Ffor shame myght þai no langer syt
 Bot stale away wyth unsele. 2928

[fol. 211a]

Ihesus saw mary & Iosep sonē ;
 He went to þam withouten hone.
 Scho sayd : swete son ihesus,
 What ayld þe & why dyd yow so ? 2932

Lo, þi fadyr & I wyth mykyll wo
 Has sought þe hedyr þus.
 He sayd : to seke me noȝt ȝow nedes,
 Ffor wyt ȝe wele in my fader dedes 2936

All way be me bus ;
 & moder, ȝe wot I am sent þerto.
 Mary sayd, at þi wyll ay yow do ;
 Bot now come forth with us. 2940

Ihesus went with þam withawten lett
 & served þam boyth als þe sugett
 By þe way als þai ȝede.
 Ihesus, son, thynk one þi selfe, 2944

Ffor ȝow passes ouer ȝe ȝheres twelf
 Lyke now to do mans dede.
 Help mary, þi moder, for I am noȝt,
 Ffor whyls I myght allway I wroght 2948

Us both to cleth & fede ;
 Bot certes now may I wyrke no more
 Ne noȝt wele ga for faynte and sore
 Bot yf sum man me lede. 2952

Ffor þi to nazareth bryng me ones ; þar thynke I rest my ald bones Unto my lyfys ende.		They return to Nazareth.
Mary sayd : son sall 3e come thyder ; My son and I boythe togyder Sall 3ou makess amende.	2956	
At nazareth war pay þan full sone, & Iosep in hys bed was done ; He fare þan sone wende.	2960	
Ffor febyll & faynt he began to grone ; How nere hys ded was west þer non Bot ihesus þat all thyng kend.	2964	
Bot Iosep frendes come hym sport to make & broght wyne & spyces for hys sake Yf he war seke bestade ;		
Bot þai made gret dole in þat sted, Ffor one of þar childer was dede, A frend þat Iosep had.	2968	
Mari hard þam sore for hym murne ; Scho thoght þer sorow sone to turne, Fforþi hyr son scho bad	2972	
þat þe child myght leve agayne ; & ihesus said he walde full fayne ; þan war hys frendes al glad.	2976	
He went furth fast unto þat stede þer þe gude mans child was dede ; He lukyd on hym þat ded lyse.		Jesus restores a dead child.
He was a neghbour þe alther nextst ; & ihesus touchyd hym on þe breste, Bad, þu ded child upryse	2980	
& lyf, for yow sall noȝt dy ȝhytt. Ilke man wondyr þan in hys wyt þat he wroght on swylke wyse.	2984	
Ffra ded to lyfe he hym raysyd ; þerfore he was ful mykyll praysyd Als lorde of gret pryse.	2988	
& als he went hamward be þe strete A blynd man þan gon he mete ; His frendes about hym stod,		[fol. 211b]

He heals a
blind man.

Ffor hys comyng alway pai spied. 2992

When *ihesus* come þe blynde man cryed,

Leve lorde, do me *sum* gud.

He sayd, what wyll þou of me crave?

Lorde, my eyne syght walde I haue 2996

Yf þu wald frely fode.

Ihesus bad hym stand up and luke;

He saw als sone as þe buke;

With *ihesus* hale furth he Jude. 3000

He heals
divers
diseases.

Oythyr sek men broght pai hym also

& men traueland wyth deuels two

Out of þer wyt war elene,

All bunden wer pai broght byfor hym. 3004

Ihesus bad, come out, þu delves lym;

Be fro for þe folke al bedene.

At hys byddyng þe wycked spiryt;

Come out, þan had þe men þar wythytt, 3008

Both hale & sownd pai bene.

& *ihesus* sayd: þas deuels blake

To wildernes þer flyght to take

Neuer mar thar efte be sene. 3012

All þat wyll euer on hym trowe,

What euele or seknes þat ȝe haf now

ȝe sall be hale þus sone.

Þe pepyll turnyd þan unto hym fast 3016

& prayed god lang hys lyf suld last

Als he shop son & mone.

Bot some of þe trybes of ysraell

So tyte als pai hard here of tell 3020

& how *ihesus* had done

To Iosep & mary sone went pai.

Bot Iosep bedredyn þat tyme lay

Ffull febyll þat west bot frone; 3024

Ffor pai to mary pai spak, I wys,

& sayd: yow dame, whays child es þis

þat ded folke mau þus rays

& sawes þe pepyll þat on hym trowes? 3028

Es þu hys moder & þis pi awowes?

Tell us tytt qwhat þu says.

The people
ask Mary
who Jesus
is.

Scho sayd : for sothe hys moder am I, & als god lykes turght hys mercy Myself suld I noȝt prays ; Bot of my body certes I hym bare. ȝai sayd : blyssed be ȝu euere mare & so be he alw(a)ys,	3032 3036	
Ffor now ȝan wote we ylkon wele Hys power comes of ylka dele ; Loved be god nyght & day ȝat haues us swylk a prophet sent. Mary ȝer wordes wyth gud entent In hyr hert held scho ay.	3040	
Bot Iosep drawes to dedward fast ; Hys tyme es come ; he may noȝt last ; ȝat hym bus wend hys way ; ȝus made he in Nazareth hys endyng. Mary broght hym to fayre beryng ; God haue his sawle ȝat best may.	3044 3048	Joseph dies.
Now haue ȝe harde how Iosep endes & grauen was ȝer emang hys frendes In Nazareth als ȝe here ; Bot mary eftyr hym scho dwelt ȝer syne With anna, hyr moder, & with Emeryne ȝat boyth ful sisters wer.	[fol. 212a] 3052	Mary lives with her mother, Anne.
Of emeryne was borne be cryste Elyzabeth, ȝe moder o Iohn baptyste ȝat was gods derlyng dere ; & of anna was borne sykyrly Goddess moder of heuen, myld mary, Blyssed be scho fer & nere.	3056 3060	
& sone when Ioachym dede was Anna was wede to cleophas ; And a doghter had scho ȝare. ȝe secunde mary ȝai called hyr so ; ȝe childe was wede to alpheo, & James alphet scho bare	3064	Joachim dies and Anne marries Cleophas.
& Iosep, hys brother ; so two scho had. Bot when cleophas was so bestrade ȝat he myght lyfe no mare,	3068	After his death she marries Salome.

She has a
daughter,
Mary, by
each
husband.

Jesus is
head of the
house.

Next him
is Mary.

- Anna þe thryde tyme wedded suld be
Unto ane husband þat hyght salame,
þis was a ferly fare. 3072
- þe thryd mary with hym had scho,
& ʒebedee was þat chyld wed to,
A wysman of lyffying.
Scho bare two chylder wele men weste, 3076
Iames ʒebedei & Iohn Euangeliste ;
þis was a blyst beryng.
& þerfore als þe story standys,
Anna scho had thre husbandes 3080
& bare thre marys ʒhyng.
þe chylder þus of þere two marys
Ffolowed þe thryd in gods seruys ;
þus bade þai cristes commyng. 3084
- So with anne & all þat progene
Dwelled mary styll in þat cete,
In nazareth a gret thraw ;
& ihesus was in þar company ; 3088
Bot for he was wyse & most myghty
þai stode of hym gret aw,
So mykyll þat þai wald no day ete
To þai had dyght for hym hys sete 3092
Als he lykyd hegh or law.
No bred to ete wald þai none take
Unto he blyssed yt & efter brake,
& sythen þai gayf on raw ; 3096
- & when þat ihesus was oght fra home
Mary in hys stede scho come,
& all þat menʒhe he blyste ;
For scho was gude & full of grace ; 3100
þerfore next ihesus in þat place
Held þai hyr þan þe beste.
Bot ihesus he ʒode whore þat he wolde,
Ffor þan was he fyften ʒer alde 3104
& to gret doying hym kest,
For man & woman of sere seknes
He helyd þat trowed on hym mor & les
& deluels out of þam kest. 3108

So was hys dedes gretly alowed
& mykyll of þe folke þat on hym trowed

[fol. 212b]

Jesus heals
many.

Sayd þat wer seke bestade

Myght þai bat touche hys cote heme

3112

þai suld be hale withouten weme

Of what yuel þat þai hade.

So gret vertu out of hym sprang

þat mykyll folke trowed yt þam emang

3116

With stedfast trough & sade ;

& by þat moheson many a man

Solde and gayfe þat þai hade þan

& folowyd hym with hert glad.

3120

þai held yt so trew þat he þam techid,

For in all places euer he þam prechede

Of þe kyngdom of heuene,

What yoy & blys þat þai suld haue

3124

þat walde þer saules ffro syn save

More þan any tong couth neuene.

Bot als þai folowed hym on a day

A leperous man sat be þe way,

3128

To ihesus with ful myld steuen

* * * * *

* * * * *

* * * * *

3132

Ihesus sayd, man, tell me þi tale.

What wyll þu ? Lorde, he sayd, be hale

Yf þat þi wyll ware.

& ihesus sayd : I wyll hale þe now.

3136

Be hale & trewly on me trowe ;

þu sall be seke no mare ;

Bot go now, schryfe þe to þe pryste

& after to god þan alther neste

3140

Als moyses bad al bare.

þe man did all as ihesus sayde

& was all hale ; þan was he payde

& folowed ay furth his fare.

3144

3ytt bade ihesus he suld no man tell,

Bot mykyll þe more how yt befell

He told in ylka place ;

& þe folk trowed hym wele enoghe. 3148

Forþi to *ihesus* þe more þai droghe

& besoght hym ay of grace.

So þer was a lorde hyght Centurio

& unto *ihesus* þan sayd he so 3152

Efter þis a lytell space :

Lord, my son full seke he lyse ;

Help hym & make hym hale to ryse

I pray þe in þis case. 3156

Ihesus sayd, I come alsone

To hele þi childe *with*outen hone.

Centurio sayd : noȝt, nay

I am noȝt worthy me so bonetyuose 3160

þat þu suld entyr *wit*hin my house ;

Fforþi do noȝt bot say

& I trow hale he sall be þane,

For in oure law am I swylke man 3164

þat so mykyll do I may :

To knyghtes þat under me er I wyse

Wyk of þam all I hyde do þis

He dose yt sone allway. 3168

[fol. 213a]

& whilke of my *seruands* þat I bide go

He rynnys & dosse my will also

What sall be done & howe ;

þerfore, lorde, yf þi welles be 3172

þi byddyng suffys enogh to me.

* * * * *

* * * * *

* * * * * 3176

Here may ȝe se mek hert bow,

For so trew trowth in Isaraell

Als I here now centureo tell

Ffand I neuer ȝyt als now. 3180

þerfore sayd *ihesus* centurio untill :

Gude man, it sall be als þu wyl ;

For þu in trowth es trew.

þi child sall þan be hale als faste 3184

& in þi trowth yf þow wyl laste

It sall þe neuer more rew.

Jesus
heals a
centurion's
son.

- Hys saruandes hyghed hame þat stound
& fand hys child both hale & sound. 3188
 Þam made þar myrth enowe ;
 Þai fell down & kyst *ihesus* fette
 & sayde, þis passes state of prophete.
 For gods son þai *hym* knewe. 3192
Fra thyne to galilee *ihesus* ȝode,
& als he past furth be þe se flode
 Two brether þer he saw ;
Peter, andrew both in a bote 3196
Wer fessheres & went þe soth I wote
 Fysshe for to take & draw.
Ihesus sayd to þam : comes, folowes me,
For fisshers of men þan sall ȝe be 3200
 & lay þis crafte full law.
Þai forsoke bath shyp and nete
& folowed *hym* fourth withoutyn lette
 Of his lare mare to knaw. 3204
Bot als þai went furth forthermar
Another bote saw þai þam before,
 Thre wer þerin I wene,
ȝebedee & als hys childer two, 3208
Iames & Iohn euangelist, was þer no mo ;
 Of fysshing had þai bene.
Þer netes for old wer alto bryste
& þai mad þam agayn & dreste. 3212
 Bot *ihesus* with wordes full clene
Sayd to þaim two, folowes me belyve.
Þer fader & nettes all lat þai dryve
 & folowed *hym* boyth bedene. 3216
Bot forther in galilee als *ihesus* went
He met a man of full trew intent,
 & phelipp þan es his name,
Ffor he was borne in bethsayda 3220
& þat same cete come he fra,
 For þer was he at hame.
Ihesus bad *hym*, folow me now.
To hys byddyng sone did bow 3224
 Lett nouthor for bleth no blame

*Jesus goes
to Galilee
and chooses
six
disciples.*

[fol. 219b]

Jesus
attends a
marriage
and turns
water into
wine.

- Bot folowed hym furth als uther dyd.
With petir & andrew was it so betyd
Pai & mo did þe same. 3228
- So tyll a ton pai soth to wyt
& þer saw ihesus a toller sytt,
Mathew hys name it was.
Ihesus spake to hym on þis wysse : 3232
Come, folow me & fro þin þu ryse
In mending of þi trespass.
Mathew lefte son all þat he hade
& folowed hym furth with hert glade 3236
To what place he wald passe.
Þus had he sex onward o twelfe
Þat he had chosen chife for hymselfe
Of þe dissiples þat he has. 3240
- Bot in kaane of galele þare besyd
A gret brydell was dyght þat tyde
With many men of menȝe
Thurgh ane archityclyne, a gret lord, 3244
And als þe boke beres gud recorde
Most mayster of þat cete.
Bytwene whame þat brydell suld bene
Haue I in boke noȝt wretyn sene ; 3248
þerfor lat I þam be.
Bot myld mary was prayd to be þer
& oþer women þat hyr cosyns war
For gret solempnyte. 3252
- Als sone so archityclyne had understand
þat jhesus was þar in þat land
He prayd hym to þe brydall ;
& he drest hym sone thyder to come ; 3256
Of hys dyssipelys þan broght he sum—
Pai come noȝt with hym all.
Bot because ihesus þat was þan his gest
þat were wele serued ryght of þe best 3260
With wild foule gret & small
& other daynteȝs full gud & gret.
Bot als þai wer in myddes þer mette
þis farly þer gun fall : 3264

- Er þai had ettyn þai wantyd wyne.
 Þe seruanteȝ had þan sorow & pyne
 & gretly marned þai all
 & sayd, allas þat þai war borne; 3268
 Our lorde honour & ours er lorne,
 For wyne what sall we say?
 Mary herd how þai sayd & whatt;
 Scho sayd to ihesus þer he satt: 3272
 Son, þer wyne es away.
 To hyr agayn þusgat sayd he:
 Woman, what es þat to þe & me?
 My tyme es noȝt þis day. 3276
 Scho sayd: ȝys, for honour of þis fest
 & also, son, at my beheste
 Kepe þaim fro velany.
 Þan west scho wele do somqwat he wald; 3280
 Fforþi þe seruandȝes to hir scho cald
 & bad þaim prevely,
 What so þat my sone byddes ȝow do
 Luke be leue þat ȝe ga þer to 3284
 & do yt sone & smerthly.
 Sex gret water pottes stude þar
 Þat for purificacon ordand war
 By þe law of Iewry. 3288
 Ihesus sade þe seruandeȝes untill,
 Full of water þas pottes ȝe fyll;
 & qwen ȝe haue so don
 Ffyll oute of þe lykour þat in þaim er 3292 [fol. 214a]
 & to architiclyne ȝe itt bere,
 Pray hym drynk þerof sone.
 Þe seruandȝes did ryght als ihesus bad
 * & filled þe peces with hert full glad, 3296
 Wald þai no langar hone.
 Þai bare yt in & gaf to architiclyne.
 He sayd: syre spous, whyne come þis wyne
 For hym þat syttes in trone? 3300
 Ffor be my taste full wele me thynke
 Þat I drank neuer are so gud drynke
 Sen I to man was wroght.

They
recognize
the Christ.

- þe seruandtʒes wʒst wele ynoghe 3304
 Wheyn yt come, for þai yt droghe,
 Bot þe spous wʒst it noȝt;
 & has used ȝyt euer more
 To serve þe best wyne euer before 3308
 It drynke whils þaim gude thoght;
 Sythen wers when men had dronken wele,
 Bot þis hys þe best assay and felle
 Ffor soth þat now es broght. 3312
- þus haue ȝe ȝemed gud wyne till now
 For spous, spyrs þi seruandeȝs how
 þis best come in hande.
 Bot how ihesus made yt when þai whyst 3316
 Hys comyng pider ylkon þai blyssyd
 & his fett kist kneland.
 Son hys disciples ylka man
 Trowed wele þat he was godes son þan 3320
 Be þat ferly þat þai fand.
 þis was þe fyrst myracle of all
 Byfore Hys dissiples in þat hall
 þat ihesus did in þat land. 3324
- Ffor þis fayre myracle & oper mo
 Mykell folke gonn with ihesus go
 To what place als he ȝed,
 & whore he welke thurgh any strett 3328
 Seke folke drest þam hym to mette
 þat of hys help had ned.
 Croked & lame bath þai to hym led
 & som þat lay bedredyn in þer bed;
 & he withouten drede 3332
 All þat euer wald trow one hym
 He made þaim hale in lyth & lym,
 & þat þai folowed hym gud spede. 3336
- Bot als þai went to Ierico warde
 A blynd man satt be þe way & harde
 Mykyll folke walkand forby.
 He spyrde som what myght be mene, 3340
 & þai sayde Ihesus nazarene
 Com be þat way sykyrly.

- To cry full lowde þan he begone
& sayd, þow *ihesus*, dauid sone, 3344
Of þis blynd haue mercy.
Som men þat ȝode *ihesus* before
Blamed hym & bad hym cry no more,
Bot he þe faster ay did cry. 3348
When *ihesus* com forgayn þat stede * [fol. 214b]
Þer þe blend man satt to beg hys bred
& hard hym so cry & rare, Jesus heals
He bad byfore hym he suld be broght; a blind man. 3352
Bot als he come ȝyt he sesyd noȝt
To cry he wald noȝt spare.
He sayd, what wald þu I did fore þe?
Lorde, noȝt bot make me for to se 3356
Yf þat þy wyll ware,
Ffor þu may do yt of þi gret myght.
Ihesus sayd, þu sall haue þi syght.
Bad hym se, sayd he na mare, 3360
& þe trew trouth man sall þi salve.
He lovyd god & sayd, now I haue
Myn egh syght fayre & clere.
Ylke man he told how yt betyd 3364
& folowed hym furth als oþer dyd,
Hys dissiple als he were.
Thurghout þat land boyth old & ȝyng
All þat harde of *Ihesus* doying 3368
Trowed on hym boyth fer & ner.
Ihesus lefte þaim in a cete,
Toke þaim þat suld hys postils be,
Went furth by a reuer; 3372
& als he went byfore allone
Behynd hym come petyr & jone
& oþer apostils yll payd.
For þai sayde ilkon als þai ȝode, 3376
Emang us all bere we no gude
Na for us es noȝt pervade;
Þis es to us a full hevy lyffe
At forsake catell, childer, & wyfe 3380
Or walke yll þus arayde.

Jesus tells
his disciples
what their
rewards
shall be.

[fol. 215a]

You have
now heard
Christ's
story as
John the
evangelist
wrote it.

- & nothyng es us hyght in certayn
What we sall haue þerfore agayne.
Fforþi to ihesus peter sayd : 3384
- Lorde, þai þat all þis warlde forsakes
& to þi techyng trowes & takes
& walkes with þe allway
Þis sympil lyfe with þe to lede, 3388
What we sall haue þerfore to mede,
Lefe lorde, wyll þu us say ?
3e þat þis warld for me refuse
& my techyng wyll trowe & use 3392
3e sall won with me ay.
Bot specially say I unto 3ow twelfe
þat 3e sall sytt ryght with my selfe
& deme þis world on domes day. 3396
- 3a & all þat euer forsakes & leues
Ffor my lufe landes, rentes, & greues,
Catell, corn, & men,
Wyfs & childer, syluer & glode, 3400
þai sall haue þerfore a hundreth fold
I wot wele whore & qwhen.
And als þai sall haue þe blys of heuen
Whare joy ys more þan tung may neuene 3404
Or eye may se or ken.
Vnto þat gret blys he us bryng,
Ihesus of wham es made þis thyng,
Þerto says all amen. 3408
- Now haue 3e harde yf 3e take hede
Of ihesus mykyll & hys chyldehed
þat he did in his yhouth
Tyll tyme he come into mans state 3412
Als saynt Iohn euangelyst it wrate,
For next hym best he couth ;
& als þe boke says who yt drew
Ihesus þe fyrst of all in grew 3416
Made yt with hys awn mouth.
Ffor he was all relygyus þan
& þat tyme religion fyrst began
Þerof thynkes som sel couth. 3420

Bot saynt mathew eftyrward wele & fyn		St. Matthew later wrote the story in Latin. It is called apocryphal.
Out of grew turnyd yt in latyn		
& had þus in doying		
At þe prayer of bysshopes two,	3424	
Cromassi and Elydon men called þai so,		
Twa gude men of lyfyng.		
& for all þis 3yt es þer some		
þat says it es apocrysome	3428	
& none autentyk thyng.		
Bot þer es nathyng done thynk me		
þat yt by possybylyte		
May be of gods wirkyng.	3432	
& sen he become man for our gude		
& touke als we haue flessch & blude		
In mary mayden wemlesse,		
Thurgh kynde of man þan burd hym nedes	3436	
In hys 3ong age do some child dedes		
Has saynt paule beres wytnesse.		
For þus he says & yt so betyd,		
When I was child, child dedes I dyd	3440	
& als a child wyt es ;		
& when to man stat I was broght		
I voyde my child dedes & þan wroght		
Als a man dos neuerþelesse.	3444	
Þus ihesus wroght on þis same wysse		
& also mad he mo maystryse		
Emang þe Iewes so kene		
þat þai suld trow in hym yf þai wold	3448	
& als god sone hym ken and holde		
For myracles þat wer sene.		
Bot for þai hym & hys refusyd		
Ffra pyne þai sall noȝt be exeused	3452	
On domysday als I wene.		
Þus es þis made for mans lernyng.		
God graunt us heuen at our endyng ;		
Says all amen bedene.		

II

The Life of St. Anne

MS. Trin. Coll. Camb. 601
(English Poets R. 3. 21).

[fol. 221a]

Incipit Vita Sancte Anne matris Sancte Marie Virginis

Invocation.

O blyssyd Ihū that art full of myght
The ground of vertu and of all goodnes,
Qwykyn my derkenes and send me som lyght,
Ffor in the ys verray sykernes ;
Be my comfort and streyngth my febylnes
In that I wold take on me for to wryte,
Mekely besechyng thy grace to endyte.

4

Confession
of weakness.

Ffor in my sylf ryght well I undyrstand
My wytte but sympyll and lak eke of connyng,
Ffull vnabyll to take suche thyng on hand,
Weyke of spyryt and febyll in doying
Sauyng oonly by the gret supportyng ;
Wherfore good lord now make I my request
To quyte me lyke as hyt pleseth the best.

8

12

Gret foly were and also presumpcion
In hym that ys both naked and bareyn

16

The results of a collation of the poem on the life of St. Anne contained in MS. Chetham 8009 with that in Trinity College, Cambridge, 601 (R. 3. 21) are given herewith. Variant spellings have been neglected, but an effort has been made to give all variant readings contained in the Chetham MS. version of the poem. My thanks are due to the Librarian of the Chetham Society, Mr. Charles T. E. Phillips, who made a copy of the poem contained in the Chetham MS. The variant readings are taken from this copy, which has been collated with photographic reproductions of twelve of the twenty-two pages of the MS. This collation revealed only two errors of consequence. The accuracy of the copy, therefore, may be accepted with confidence. Incipit Vita, etc., is omitted.

6. For is omitted. 8. . . I ryght wel . . . 10. . . suche a
thyng . . . 15. Also is omitted.

As in makyng to lak discrecion

Where nothyng ys to harde were to constreyn ;

The trouth to sey I wyll be to yow pleyn,

I am vnpurueyed and in nowyse sure 20

Safe my good wyll feyne wold I put in vre.

Thus half in feare, somdell in cowardyse,

Whyche ys in man a gret displesure,

Sore I am troubled many sondry wyse— 24

Nothyng acordyng vnto my plesure,

But euyne clene contrary to my desyre.

I wold be sory truly to offend ;

Natwitstandyng to labour I entend. 28

Ffrom heuen cometh helpe ys an old prouerbe,

Wherefore I wyll take now to me corage.

God yauue vertu both to stone and herbe

Whiche be vuresonable as in parage ; 32

He were to blame and also gret damage

That hath hys wytte ioynyd to reson

But yef he occupy well hys seson.

Hyt ys a vertu to rede in storyes

And holy seynts lyfes to translate.

Hit causeth to be in the memoryes

Of well disposyd pepyll in good state—

To theym where grace ys nothyng desolate 40

But by perseueraunce theym to apply,

Sore repentaunce puttyng away foly.

Ffor he that ys repentaunt as I rede

Mercy to hym cannot be denyed. 44

Gentyll Ihū hys owne body dyd sprede

Ffor all synners on the crosse belyed

And of the cruell iēwes defyed ;

Wherefore take me now vnto thys good hede, 48

He neuer faylyd creature at nede.

He that for helpe lyst mekely to hym call,

He ys redy to euery good entent.

The author
looks to
heaven for
help.

The value of
reading and
translating
saints'
lives.

22. . . and sumwhat . . . 25. . . to my . . . 42. Sore
repentaunt . . . 46. . . lyed . . . 48. . . to pat . . .

- To let, I wyll nat what soeuer befall; 52
 I wyll kepe forth my purpose as I ment.
 More hardynes the good lord hath me sent
 A gret dell then I had at the begynnyng;
 I trust hys grace shall bryng hit to endyng. 56
- To be rebukyd, lo, I were to blame
 In myn owne mynde for doying my dewte.
 Of vertuous labour cam neuer yet shame,
 Ffor idylnes ys nought in no degre 60
 The moder of vyce ys I am in suerte;
 Therfore I wyll besy me to spede
 And call aboue for help when I haue nede.
- The three
great
virtues: ^e
mercy,
 In hym ys mercy; in hym ys pyte; 64
 Beware ye cruell herts mercyles!
 Remember hym well; take good hede and se;
 Put clene fro you yowr froward crewelnes;
 Ye shall repent hit to sore els dowteles, 68
 Ffor man without mercy mercy shall mys;
 He shall haue mercy that mercifull ys.
- [fol. 222a]
 Bethynk yow well on thys noble story
 Of pore lazar and diues in your mynde— 72
 How ryche he was and now ys so sory
 Because to lazar he was so vnkynde.
 pity,
 Ffor lak of grace he was to blynde
 In worldly ryches withouten pyte; 76
 Fforeuermore therfor dampnyd ys he.
- O noble vertu callyd pyte
 That art so gret in the hygh court aboue,
 Well ys hym that endewed ys with the 80
 Whyche came downe clerely for verrey loue
 Ffor worldly ioy neyther to heve ne shoue.
 Neuer man yet red in holy scripture
 A peteous man dampnyd, thys am I sure. 84
52. . . what so befall.
 58. . . to do my dute.
 75. . . perde he wase blynd.
 83. . . rede yet . . .
53. I wyll kepe forth myne entent.
 61. Ys is omitted.
 78. . . I callyd petye.
 82. . . nether heve . . .
62. . . to proceed.
 81. Which
 camest doune for very pure love.

- O perfyte charyte whyche are *withouten* pere, charity.
 Thow art best werthy forto haue the thre
 And to be worshyppyd ferre and nere,
 Ffor all vertues byn groundyd apon the, 88
 Ffeythe and hope of thy consanguinite. '
 He that these iij lacketh ys but clene shent ;
 Wo shall he be that hath hys tyme so spent.
- I lowly make now me peticion 92 Petition to
'masters.'
 To all masteres that thys shall here or rede,
 Submytting me to yowre correccion,
 Ffor vnconnyng my symple penne doth lede
 As a voyce in feare and eke in drede ; 96
 Thys ys the fyrst and eke the begynnyng
 Besechyng yow of yowr good supportyng.
 Explicit prologus.
- O Blessyd Anne aboue predestinate, [fol. 222b]
 Chose by the godhede of hys gret goodnes 100 Tribute to
St. Anne.
 To be moder of that iniolate !
 Most glorious vyrgyn, grounde of mekenes,
 Moder to the secund person pereles
 Abydyng styll in pure virgynyte 104
 And euer shall in perpetuyte !
- Most dere brethern, thys day to vndyrstand,
 As hit apereth by the story,
 We halow and worshyp in euery land 108 Exposition
to the
audience.
 Of seynt Anne chefe the festfull memory,
 Whyche ys departyd and ys in glory
 And hath forsaken the carnall pryson
 Of the body to the soule a dongeon. 112
- Thys glorious Anne, happy, full of grace,
 Ys caryed vp most worshipfully
 To the hyghest of seynts in that place

85. A parfet man which whith ou3te arte pere. 86. . . to haue
 degre. 87. . . both fer and nere. 88. For all rownd are
 grondydyd on the. 91. . . hys tym mysspent. 92. . . mak my
 peticyon. 93. . . se or red. 99a. Explicit prologus et incipit
 vita beate Anne Matris Marie. 100. . . thy gret goodnes. 107. . .
 by the historye. 109. Of sent anne the festfull memorey.

- With the seruyce of aungelles truly 116
 Vnto the euerlastyng company
 Of patriarks and prophets old ;
 She ys comyn with ioies manyfold.
- Of whom she hath takyn hyr begynnynge 120
 And hyr fleshly habite by trewe discent
 That god shuld send so by hyr forth bryngyng
 Vnto hys peple—thys was the entent
 Of the pure godhede sothly by assent— 124
 By the frute of hyr wombe redempcion
 And vtterly distroy discencion.
- Why Holy Church worships St. Anne.
 Therefore oure modyr, all holy chyrche clere,
 Of thys holy matrone doth both ioy and syng, 128
 Cardyd and holdyn vp both fer and nere
 By hyr suffragys, and that in euery thyng ;
 Wherefore with all deuocion yeuyng
 In preysyng of hyr gret laude and thanke, 132
 Ffor of oure wele she was the verrey banke.
- [fol. 223a]
 She ys forsoth that blessyd hygh erthe syne
 Of the whyche the heuynly potter hath made
 Of the most swete shoure of hys dewe dyuyn ; 136
 The pot of oure hope whiche shall neuer fade
 The son of god conceued vs to glade
 In oure nature hath brought forth incarnate,
 Whyche of the hygh influence was create. 140
- She ys the goodly felde circumspect
 With floures of the heuynly bames,
 Of whos swetnes the verrey preelect
 Diffuse odours clene withouten blames, 144
 Hath wellyd out with hys fragraunt floures
 Of lyfe by the costes so louyngly
 * Of all the world to comfort feythfully.
117. Unto the euerlastyng lyffe trulye and company. 141. . . in
 circumspecte.
 143-145. Hath wellyd oughte wit hys flagrant flourys swete
 Deffuse oper witouten blamys
 Of whose swettnes the very swetnes.

And in thys felde the spouse of vyrgyns all . 148

Hath medled hys myrre most delycious

With hys swete flauoures, whyche byn ethrall,

Hath tempred with the swetnes precious

By the infinite power glorious 152

Of hys most excellent diuinite

The bitternes of oure sore mortalite.

Blyssed Anne, whyche in operacion

Of oure redempcion ys gone out 156

Lyke as the rote hath dominacion

Of the tre and the braunches rounde about,

Of whom the heuynly rodde withouten dout

Ys comen out that most blyssyd virgyne, 160

Seynt mary, thys derk world to enlumyne ;

Whyche, gret with chylde, hyr owne begotyn son,

The hygh almond of the most dyuynne floure

Hath brought forth to sease oure dyuysion ; 164

Of whos swetnes dayly and euery houre

The ioyfull refeccion and sucoure

Ffedeth the aungellys in heuyn aboue

And men in erthe of verrey pure loue. 168

Of bethlem, forsoth, that nobyll cyte

Of Dauid Anne ys gone out sycarly

And come out of the hygh rote of Iesse,

Whos blyssyd chyld, that holy seynt mary, 172

Cryste hath brought forth and borne most perfyteley,

Whyche the captiuite had turnyd clene

Of Iacob and all comyng of hys strenne ;

And also the most harde durabyll wall 176

Of oure old aunccyen enemyte

Betwene god and man clerely ouerall ;

And by the mene of hys natyuyte

God in hys manhode of hys gret pyte 180

Hath distroyed oonly of hys grace

And ordeynyd hath vs to hys hygh palace.

St. Anne
is mother
of the
Blessed
Virgin.

[fol. 223b]
St. Anne is
of the city
of David
and stock of
Jesse.

150. Wit hys swete flourys which bene eternall. 154. The
bytternes. . . 168. As men . . . 170. Off Anne dauyth ys gonne
ou3te sekryly. 177. . . aunccyent diuinite. 178. By god and . . .
182. . . hy3e place.

Praise St.
Anne as
mother of
the Blessed
Virgin.

How glorious, how worthy and dere,
Ys thys modyr & eke how precyous 184
To be takyn with hyr solempne prayere,
Whyche hath brought vs a moder most famous
Of oure redempcion verrey ioyous
And in hyr includyd the testament 188
Of the hygh heritage by consentement ;
Wherefore we ought to preyse thys holy Anne,
Modyr of thys most holy virgine,
With all worschyp that may be had or canne. 192
And with the holy pryuylege diuine
She has begoten hyr that ys most dygne,
Wheryn she passeth other moders all—
More happyer and in especiall 196
Of suche a chylde to ioy the priuilege
Truly that shuld hyr owne maker begete ;
And of all other, the trouthe to allege ;
Therefore ioy thow and be glad in thy fete, 200
Thow happy modyr, before other grete
In conceuyng and bryngyng forth also
Suche oon that hath sesyd all oure wo ;
By whom the aungeles haue theyr gladnes, 204
And the ryght wisemen haue theyr perfyte grace,
And synners foreuer foryeuenes
By meryte of thys modyr in thys cace,
Of the modyr of cryst, owre chyef solace, 208
Euer styll abydyng virgyn pure and clene,
And euer shall ; she ys oure parfyte mene.
The name of Anne to say hyt ys but grace ;
Ffor whyche, dere brethern, ye shall vnderstond 212
She ys of grace full of the hyghest place
In whom the herytage most surely doth stond
Of oure fadyr Iacob, lowsying the bond

183. How glorious and how worthy . . . 184. . . full precyous.
188. And in hyr meludye . . . 191. Most is omitted. 193. Diuine
is omitted. 196. . . and more in specyall. 199. . . tyll a lege.
202. In contayning . . . 203. . . hath I seasyd . . . 205. . .
ryttuouse men . . . 206. And the synnerys . . . 211. Hyt
is omitted. 212. For why . . .

- By hyr most ennobelyd magnificence, 216
 Puttyng away clene all vyolence.
- The twelue sonnes of Iacob *veryly* St. Anne
 Support the ground of the fundacion occupies a
 Of the holy place of Anne truly. 220 place with
 They lyste hit clene by hygh elacion, Jacob and
 The most noble regale formation. his twelve
 sons,
- Ezechias and Ozias also, with
 Whyche byn bryght shynyng *with* other many mo 224 Ezechias
 and Ozias,
- As precious stones incomperabyll
 In the felyshyp yeuyng theyr beames ;
 And in the hous of the modyr stabyll
 Regale of god hath sent out hys stremes 228
With so crestyons shynyng and lemes
 No tong can tell how meruelously
 Of the hygh influence copiously ;
- Among whom Iudas and Leui do shyne 232 and with
 Before all other there most myghtyly ; Judas and
 Of whom the kyngdom and presthode by lyne Levi.
 Of the same pepyll ys gon out truly.
 The corner stone Cryst hath bound hem surely 236
 Togedyr as two stone walles most sure
 In the blyssyd Anne, modyr clene and pure.
- In hyr holsom formation only [fol. 224b]
 She ys that most clere matera^l copious 240
 Of the hyghest beldyng to magnify ;
 Of the kynrede of whom god glorious,
 The fadyr all mighty most precyous,
 Ffouchesafe to make a syngler place new ; 244
 Of the glorious modyr and vyrgyn trew ;
- Of hys owne only begoten son dere.
 Thys day, dere brethern, most specyally This is
 In honour of thys matrone ferre and nere, 248 St. Anne's
 Most worshipfull and blyssyd enterly, Day.
 As we haue seyde before, now *veryly*

218. Treulye the . . . 229. *With* so crafty schenyng lemys.
 233. There *is* omitted. 237. To god as . . . 248. . . fer
 ne nere. 249. Most blyssyd and worschipful interlye.

- And in thys day togedyr we byn come
We stedefastly beleue both all and some. 252
- Joachim is
husband of
Anne.
Out of thys world she ys depertyd clene ;
And worthy hit ys yet neuertheles
To laude and preyse hyr housbond by som mene,
Blyssyd Ioachym, the man of nobles, 256
And of the most parfyte hygh holynes,
Whyche were both oon flesshe ioynyd parfytely ;
Of whom procedyd eyn naturally
The most blyssyd and glorious virgyn. 260
As god wold haue hym in oure worshipping,
Fforsoth the storyes shewyn by dyuynes
That the most clere and parfyte begynnynge
Of thys worshipfull virgyn, forth comynge 264
Out of the stok of Dauid, verly
Allwey styll pure, yeuyng lyghte feythfully
Vnto thys derk world most prosperously.
Hyr fadyr Ioachim neuertheles, 268
And Anne forsoth, hyr modyr eke truly,
Of worldly goodys lackyd none doubtles ;
They were mighty and puissaunt in nobles,
Of erthely thyngs so gret influence 272
Passing all other ferre in excellence ;
[fol. 225a] But yet were they more myghty a gret dele
Of proud vertues euydently
As for theyre worldly ryches yet and wele 276
In the encreysynge toke none hede onely.
Hyt was a thyng they set but lytell by ;
But rather iustly ioyed in vertew,
Lawfully to lyue, all vice to eschew ; 280
Ne theyre appetyte was so mykell
In the ioy of thys world to folow here,
But more a gret dele redy to fulfyll

251. . . to god we be . . . 256. . . the man of gret noblenes.
258. Both *is omitted*. 261. . . in oure worschipping to redres.
263-66 That the most clere and *perfet* hygh holynes
Blyssyd Ioachym the man of noblenes
Which wer one fleche joned *perfetlye*
Com ouzte of the stok of Davyd verely.
281. Nor yet per hapyte . . . 283. Redy *is omitted*.

The heuynly lustyse that bothe ferre and nere 284
 They besyd hem where that the pepyll were
 And labored bothe sore in studying
 In the law of god *without* quarelling.

Ffor the whyche they lyued in the pepyll of god ; 288
 But moche more studiously they were ;
 And in theyre deuocion was to gret od,
 Passing all other of that same pepyll clere ;
 In theyre lyuyng they were *withoutyn* pere, 292
 Whyche brought forth of theyre most noble kynrede
 Most shynyng sterre coueryd *with* the godhede ;

Whyche of hys pyte hath brought forth a boose
 Of the thorny pepyll, yet *notwithstanding* 296
 The fadyr and modyr *withouten* gloose
 Of thys most holy pure virgyn beyng
 Were clene *withouten* thornes hauyng ;
 But yet of theym byn they com *reseruyd*, 300
 By godds speciall grace *preserued*.

The iewes be lykenyd to thornes
 Ffor theyre obstinate froward crokydnes ;
 They may be callyd thorny, well ywys. 304
 Fforwhy ? The thorne ys bareyn and fruteles ;
 So in theym ys nomaner of goodnes
 But byn *perseueraunt* in theyre errour,
 Fforsakyng clene the heuynly socour. 308

Also they cam bothe verrey felolbly
 All of one wyll in *perfyte* charyte.
 They were ioynyd togeder lawfully
 In the nobyll cyte of galyle— 312
 The contrey callyd ys nazareth parde—
 Where Ioachim, the fadyr, was borne sure,
 And Anne the modyr in Bethlem so pure.

And for they were bothe vnto god so iust, 316
 And all men as well, *withoutyn* fable,
 Ffor in hym was theyre verrey inward trust,

The Jewes
 likened to
 thorns.

[fol. 225b]

The
 marriage of
 Joachim
 and Anne.

They share
 their
 wealth.

284. That is omitted.
 brouȝth forth a rose.
 man of goodnes.
 315. So pure is omitted.
 men . . .

285. That is omitted.
 302. . . we lekenyd . . .
 311. They joynd wer to god lawfullye.
 316. . . to god . . .

295. . . . hath
 306. . . . no
 317. And to all

	To the tempyll of god nothyng varyable To nedy pylgryms eke botle ferme & stable	320
	Yeuyng two partys of theyr propre goodes By oon assent and <i>with</i> ryght good modys ;	
	The thryd part to theyr owne vse reseruyd, Wheron they lyuyd bothe temporally	324
	And were susteynyd and so <i>preseruyd</i> . Ffortosey bareyn they were both truly	
They are childless for twenty years.	About the seson of yeres twenti. The tempyll of god where that they hauntyd	328
	Deuoutly praying there god worshipped Sertayn dayes, as they were wonyd to done,	
They pray for a child and promise it to God's service.	That they myght bothe deserue and in that case Som worthy frute to god—thys was theyr bone—	332
	Of theyr owne flesh bryng forth <i>withyn</i> a space, A son or a doughter onely by grace ;	
	And whan that they had made theyr solempne avowe There as they were in godds <i>seruice</i> howe	336
	What maner chylde soeuer they shuld begete By godds yefte besechyng inwardly.	
	Aftr thys Ioachym hys wo was grete, Heryng the rebuke that so vnkyndely	340
Isacar rebukes Joachim.	Of Isacar, the bysshop, thretyngly As fortosey he callyd hym bareyne :	
	There ys no frute brought forth betwene yow tweyne In Israell ; and when he thus had seyde	344
	Anon both sory and eke confusyd Went forth hys wey and was euyng dismayed,	
	Nat to hys howse as he somtyme vsyd Ne to hys wyfe—he was clene abusyd—	348
Joachim flees to his flocks.	But to hys shepards sothly he went Tyll bettyr tydyngs to hym were sent.	
	And the pyte dyuyne dyd recomfort Hys greuous anguysshes and hys gret peyn.	352
An angel promises Joachim a daughter	An aungell from heyn downe to hym resort,	

320. Eke is omitted.

328. That is omitted.

332. Sum

worschip frute . . . 337. What maner of chylde they schulde beget.

339. Att thys . . .

350. Tyll better tydyng wer to hym sente.

352. Hys greuous anguesschis . . . 353. . . to hym dyd resorte.

Bothe syght and spekyng made hym verrey feyn,
 And promysyd hym a mayden souereyn
 Of hys begetyng truly to be born 356
 To releue all that were but clene forlorn.

who shall
 become
 mother of
 the Son of
 God.

Sothly that a meruelous dignite
 Of the chyld pronouncyd by the aungell
 Shuld opynly be knowyn in all degre, 360
 And also a meruelous clerete befell;
 The aungell of lyghte sent there for to tell
 To Ioachym, the fadyr, with gret lyght
 The aungell dyd appere to hym in syght; 364

And to hym declared of that virgyne
 That shuld be borne, callyd the verrey lyght,
 Comyng forth of the heuynly lyght to shyne
 So mickyll thys holyest virgyn bryght, 368
 Modyr to com and chose by godds myght
 To be the modyr of all holynes,
 Whyche that was born sure in clene perfytenes

Of the most holy couple lawfully. 372
 Therfore forsoth of ryght hit most nede be
 That of all good the best ys she suerly;
 And of all holy the holyest ys she;
 Of bareyns frutefull virgynyte. 376

And the most habundaunt frutefulness
 Whyche shuld be born clere in parfyte goodnes,

As a good tree bryngeth forth a ioyfull floure
 And of that floure a verrey frute of lyfe. 380

[fol. 226b]

The furst were good, parfyte in euery houer;
 The secund bettyr ferre withouten stryfe
 That blyssyd vrygyn modyr, mayde, and wyfe
 At the last of these best incomperabyll, 384
 Whyche bryngyng forth was most alowabyll

That commeth of a good fadyr and modyr.
 The comyng of the most blessyd virgyne
 Mary ys bettyr passyng all other 388

354. . . mad hym verely to fayne. 357. . . that was clene
 forlorne. 361. And is omitted. 364. . . evyn to hym in sy3te.
 375. And of all holyest . . . 379. . . frute or fleure. 384. But
 the last of thes both incomperable. 387. . . of that most . . .

Excellence
of the
Blessed
Virgin.

Angels keep
Mary.

[fol. 227a]

Genealogy
of Anne.

Of whom the chylde that she brought forth most digne,
As fortosey that blessyd frute dyuune
Of hyr wombe, ys good chyef aboue all thyng,
Ffor he was verrey lord of all and kyng. 392

Thys holy vrygyn of these good commyng
Ys bettyr and best of all hyr kynrede,
Borne in the house of hyr fadyr beyng
And by the space of iij yere in dede 396
Brought forth and kept with aungells by theyr rede ;
Hyt ys beleuyd theryn no dout ys ;
To lytell and moche the trouth cannat mys.

Also the trouthe techyng that hyt ys thus 400
Known playnly by informacion
And ys proued moche truer vnto vs ;
Ffor to make a trew declaracion,
Ther ys none hath suche dominacion 404
Insomoeche ther can be nothyng so trew :
She chaunged oure sorowes vnto ioies new ;

That from the begynnyn she was kept sure
With holy aungeles allwey hourelly— 408
Thys holyst virgyn that was so pure—
Fforsoth, for they had knowlege certeynly
Of hyr gret power to com so myghtyly ;
Aftyr allmyghty god aboue all elene, 412
They knew she shuld of heuyn and erthe be quene.

Begynnyn of the holy euangell
Sheweth by tetryng aftyr mathew.
The boke of the genology doth tell 416
The nobyll discent ; how that they came a rew
Lynyally, the playn trouthe for to shew,
Of Ihū cryst, the son of Dauid kyng,
Son of Abraham, soforth downe commyng. 420

And so forth the verrey pleyne Omely
Of dyuerse tetryse ys drawyn oute ;
Therfor mathew euaungelist holy,

396. . . thre yere *per* being inded. 407. . . so sure. 409
thys holy . . . 418. Lenally the playne trough to schew
420. . . forsoth doune comyng.

Wrytyng the booke clerely without doute, 424
 And besyd hym to bryng hit aboute
 Of Ihū crysts generacion,
 Makyng pleynly the declaracion,
 And callyd hym the son of these above; 428
 By other promysys made certeynly
 Whyche was done of verrey speciall love.
 To these two cryst made repromyse onely
 Long before thys to Abraham truly, 432
 And seyde that all the pepyll in thy sede
 Shal be blessyd on erthe with the godhede.
 And also to dauid forsoth he seyde :
 Of the frute of thy wombe shall syt on thy sete. 436
 Abraham brought forth Isaac to eyde,
 And Isaac Iacob he dyd begete ;
 Thys foloweth forsoth the trouth for to trete
 The manhode of crysts generacion, 440
 Whyche that he toke for oure sauacion.
 Mathew from the begynnyng of the promyse
 That ys to Abraham, remembryng
 The most noble progenitours and wyse, 444
 Whyche lyneally procedyng doth bryng
 Vnto Ioseph a verrey chosyn thyng,
 Housbond of the blyssyd virgyn mary,
 Of whom was borne swete Ihūs sycurly. 448
 Whoso beholdeth and redeth onely [fol. 227b]
 The hystory pleyn of the euangell
 In crysts most noble genology
 All of habundaunce renneth as a welle 452
 Downe vnto Anne, as the story doth telle
 That she shuld be a verrey chosyn merke
 Of lawe and grace forto fulfyll thys werke ;
 By whom ys seyn that the gret dygnyte 456
 Of all mankynde in cryste shuld floryssh new ;
 And of hyr wombe forsoth hyt ys to se

429. Made is omitted. 433. And sayd all the people of thy sede,
 436. . . schall be set on thy fet. 439. Thys folowed forth . . .
 454. Chosyn is omitted,

Mary is the
white cloth
of Holy
Church—its
meaning.

She brought the floure forth ; chyeff of all *vertew*.
 Long before thys, whyche nedys most be trew, 460
 The holygost seyde that of holy chyrche
 A whyte clothe was made all oure wele to wyrche.
 Ffiguryng of thys whyte cloth she hath made
 Of whytenes the colour incomperable ; 464
 Hyt ys the same the whyche shall neuer fade.
 The holygost spake of most laudable
 That blyssyd virgyn euer veritable ;
 She ys the whyte clothe and syndony 468
 That brought vnto all synners remedy
 Whyche was most pure ; and that she solde
 And toke a gyrdyll to the Canane.
 The snowy whytenes passeth manyfolde 472
 Of thys syndony betokeneth purete ;
 And the virginall clenness to beholde
 In the whyche the blyssyd modyr Anne
 Abydyng styll whyche that she weued thanne. 476
 The vnderstandyng of thys Canane
 Ys he that loueth wonder feruently ;
 So dyd the good lord in hys mageste.
 She was the self and eke the same truly 480
 That she toke to the gyrdell certeynly ;
 And for the gyrdyll what that hit doth mene,
 Certys hyt ys the virgyne pure and clene.
 [fol. 228^r] She was gyrdyll to the most louly lombe, 484
 The second persone of the trynyte,
 When that he was *withyn* hyr blessyd wombe.
 The most feythfull trew louer yet was he
 That euer was ; of hys gret pyte 488
 He suffred peynes and oppression
 Euyw wyllyngly for oure *transgression*.
 When the modyr of good, blessyd mary,
 That day she sprang in our nature humayne 492
 And brought hyr forth in forme temporally

459. Chyeff is omitted. 460. . . which must nedes . . . 470.
 Which pat . . . 476. . . with pat sche . . . 480. He was the
 selfe and eke the sonn truly. 482. That is omitted. 484. Sche
 was gyrdyll to the most holy love. 487. . . wase sche.

Out of the palace of hyr wombe certayne
To the redempcion of mankynde playne
Whyche she solde to god, the fadyr aboue, 496
And in that virgyn was nothyng but loue.

Hyt well appereth the son incarnate
Of the fadyr all myghty made shuld be ;
Pryce of the modyr clene *immaculate* 500
And that *precious* virgyn mary fre
Shuld appere to those in captyuyte
Clene to delyuer hem out of thraldom
By hyr gret goodnes and blyssyd wisdom. 504

Whereof the holy aungell from god was sent
To show vnto the fadyr and modyr
Of thys most holy vyrgyn the entent
That shuld be borne excedyng fer all other, 508
Of oure feythe to be the guyde and rother,
Shewyng to hem hyr name and eke hyr lyfe ;
Hyr comyng playne to seasyng of all stryfe

Also pronounced hyr in the tyme *commyng* 512
The modyr of the son of god to be ;

Gabriel
greetes
Mary.

To whom the gret aungell seyde accordyng,
Gabraell, when he gret hyr on hys kne,
When she was come to full age in the gre 516

Of maryage spousyd certeynly
To holy Ioseph, but nat carnally

Ne coupled by carnall affeccion— [fol. 228b]

The conneccion was *verrey* heuynly— 520
The godhede toke holely direccion ;
Natwit/standyng hit was lawfully

The
heavenly
marriage of
Joseph and
Mary.

Aftyr the course and forme vsually,
There was no sensuall part that greued ; 524
Hyt was all godly and so hyt preued.

Sothely aftyr thys salutation
Holy and worthy sent fro the hyghest
To suche a virgyne of *probacion*, 528

497. As in *pat* bargayne wase . . . 516. . . to fulfill the . . .
522. . . wase dunne lawfully. 525. Godly *is omitted*.

Excedyng all other both most and lest,
 She was the verrey modyr of behest
 To thys world that hath brought feythfully
 The tresure of oure fynauce fynally; 532

Mary was
 predestined
 to be the
 world's
 comfort.

She was the vessell of eleccion
 Chosyn by the deyte glorious
 To bere hym that shuld make redempeion
 Ffor all mankynde, shent and dolorous. 536
 The aungell seyde to hyr gracious:
 The holiest that euyr was or shal be;
 Thow blessyd virgyn, shal be borne of the;

He shalbe called verrey godds son. 540
 She was kept therfor most souerely
 In kepyng of aungells that seson;
 They wallyd hyr clene round about surely.
 Suche obseruaunce they dyd, and gret cause why: 544
 They knew ryght well she shuld bryng forth the kyng
 Of aungellys passyng all erthely thyng;

And a gret whyle before that she was borne
 Hyr name was knowyn, hyr lyfe and dignite, 548
 To bere hym that shuld were the crowne of thorne;
 Preuyded by the blessyd trynnye,
 She was predestinat, and none but she,
 To be the worlds verrey chief comfort 552
 By hym that shuld out of hyr wombe resort.

[fol. 229a]

But vnto thys maner of kepyng most sure,
 That ys fortosey heuynly and aungelike, 556
 Was gret in the fadyrs hous and pure;
 But more excedyng ferre and autentyke
 In the holy houshold of god nat lyke;
 Whyche for to speke of ys incomperable,
 No tong can tell how delectable. 560

Mary
 dedicated to
 God.

Of whom forsoth she was offryd vp pleyn;
 In the temple bothe fadyr and modyr
 To god presentyd hyr there both tweyn;

537. . . to hyr glorious. 543. Round is omitted.
 is omitted. 555. That ys to say . . .

552. Verrey

And he receuyd hyr and none othyr, 564
 Whyche passeth before all the other ;
 Natwithstandyng the other was ryght good,
 Thys ys verre bettyr, whoso vnderstood.

God that hath takyn hyr to hym self truly, 568
 He hath kept hyr of hys inly goodnes ;
 By hys holy aungelys besyly

He hath preseruyd hyr full of mekenes
 Euyne as hys owne sanctuary pereles 572
 Hys owne dere son whyche was most pure and clene
 Of god and men to be the verrey mene.

When the fulnes of tyme and the seson
 Preuentyd before by tyme prefynyte, 576

God sent hys son whyche passyth all reson,
 Made of a woman without lawe to quyte
 And theym redeme that lost were by delyte,
 By the lawe ageyne that were oppressyd 580
 Lowysyng theyr bonds that had transgressyd.

Also thys mayden of god thus elect
 And prelect abode and dwellyd styll
 In the temple of god to hyr most dilect ; 584

And she also set holyly all hyr wyll
 The plesure of god onely to fulfill,
 The woshipfull tempyll of god to preyse,
 In that she myght the honour for to reyse. 588

That with hyr worthiest most precious [fol. 229b]
 Parfyte feyre speche inly delectable,
 Holy, blessyd, and eke mellyfous ;

That she myght therto be ryght acceptable ; 592
 That he that strong kyng Dauid & stable
 Of the rote of whom she ys descendyd,
 As the trouthe before ys comprehendyd ;

Hyt is red in the psalme of Dauid pleyn ; 596
 Thow, good lord, part of myne enherytaunce.
 Fforsoth forsaken was she now certeyn

566. . . the toder . . . 567. Thys ys fer better who hyt
 understod. 569. . . hys only goodnes. 573. Most is omitted.
 582. Thus is omitted. 584. To hyr is omitted. 590. Feyre is
 omitted. 593. That strong kyng . . . 594. Of the lyne of
 whome . . .

Of fadyr and modyr clerely in substaunce
 And there betakyn to godds vsaunce, 600
 Commytted to hym truly for to plese
 And the old sorowes sothly to appese.

And how she lyuyd from that tyme forth
 Or how in the tempyll she behad hyr, 604
 Hyt ys nat possyble to sey forsoth
 To any man that euer was nygh or fer.
 To thynke or devyne all but veyne hyt were;
 Hyt passeth to fer all mannys reson; 608
 No tong can tell how she dyd that seson.

And all feyre speche that can be thought truly
 Shall fayle; hit hys in comprehensible;
 And all the coniecturyng eke sothely 612
 Vanyssheth and ys clere impossible,
 To mannys reson clene insensible,
 Ffrom the face of hyr superhabundaunt
 Vertues innumerable extendant. 616

Of thys virgyns most excellent grace
 In the conspect of the hygh mageste,
 Of hym whyche chase hyr for hys restyng place
 Preuuydyd by the parfyte Trinite; 620
 The mayde, the lyfe, the tyme when hit shuld be;
 Wherfore to yeue hyr dew laude and preysyng
 Accordyngly hit passeth all connyng.

[fol. 230a]

Joachim
and Anne
apostro-
phised.

O happy Ioachim, therfor ioy thow 624
 And be glad that thus hast deserued
 To be callyd the verrey fadyr now
 Of suche a chylde; ioy thow thus preserued.
 But thow, Anne, that art also reserued 628
 Ioye now togedyr long tyme happier
 Then Anne the modyr of Samuel fer.

Thou hast brought forth the heuynly myrrour chyeff
 And the parfyte lily of chastyte, 632
 The ground and mene of all oure bonechyeff;

601. Converted to hym . . .
 618. . . in every place.

612. Eke sothely is omitted.

- The household of clennes and honeste ;
 The lanterne of lyght and welle of pyte ;
 The consolacion of all wrechys 636
 And of all trew pepyll the hope of blys ;
- Quene of aungellys ; fountayn of mercy ;
 Mediatione of thy ineffable grace, A prayer to the Virgin.
 Whyche to all synners are euыр redy 640
 To helpe and comfort in euery space ;
 And to vs all worshipping in what place
 Of thys same day the gret solempnyte
 She bryngeth grace of hyr benygnyte. 644
- Lady of the world, make vs glad *with* the,
 And wit cryste Ihū oure lord, thyn owne son,
 In euerlastyng ioy, for thow art *verrey* she,
 The blessyd modyr of redempcion. 648
 Bryng vs vnto thy sonnys hygh mansion,
 To whom be parfyte honour and glory
 By all the worldes now infinitely.
- Now blessyd seynt Anne, of thy gret goodnes 652
With my trew hert I mekely besече the A prayer to St. Anne.
 Here my prayer and do thy besynes :
 Be mene for vs all *with* thy doughtres thre
 To that most holy blyssyd Trynyte 656
 Of hys gret mercy that we may be hys,
 And when we dy to haue eternall blys. Amen. 658
 Explicat vita stē Anne matris sancte marie virginis.

642. . . worshipping and solace.
 lyff of Seynt Anne.

Colophon : Here endyth the

III

The Life of St. Anne

MS. Bodl. 10234

(Tanner 407).

[fol. 21a]

Listen to
the story of
St. Anne,
her
husbands,
and her
daughters.

Souereynys and serys 3yf it be 3our wylle
To here and to lere of thyng that is good
ffro tryflys and talys kepe 3our tonggs styлле
and here 3o this matere with a mylde mood

4

ffor 3o schull here þe story þat is of seynt anne
the modyr of oure lady blyssyd mote sche bene
and of þe housbondes that sche had man aftyr manne
and of here dere dowters and here chylderyn bedene

8

Joachim and
Anne are
childless
twenty
years.

Sent anne had a housbonde joachym was hys name
þe fyrst housbond that sche had þe soth for to telle
a ffeythfull man he was. and had a nobyll name
that meche cowde of curteseye and of good councelle

12

They weren ryght ryche folke. and therto meke and myld
and in lawe of oure lord. both þey led here lyff
but xx^{ti} yeer togedyr. cam of hem noon chylde
of thys man joachym. and anne that was hys wyff

16

I give herewith the results of a collation of the poem on the life of
St. Anne contained in MS. Harley 4012 with that contained in MS.
Bodl. 10234 (Tanner 407). I have not undertaken to give variant
spellings; but I have endeavoured to give all the variant readings of
MS. Harley 4012.

Title: Here begynnyt þe lif of Sent Anne.

1. Soueraignes & frendes . . . 3. Ffor trifelles . . . 5. Ye
shall here þe storie of blessid Sent Anne. 6. . . . worship mote she
bene. 7. And all hir husbondis. 10. . . . þe truþe for to tell.
11. . . nobill fame. 12. . . sad counsell. 13. þei were riche
folke . . . 14. In þe law of our lorde þei led þer lif. 15. . . came
þer ne childe. 16. Of þe man Joachym.

- A greet desyre þey had a chyld that þey myght haue
and ther of they preyd god. in al that they myght
and thys a vow þey mad. war it mayde or knave
þat it schuld servyn god be day and be nyght 20
- So it befel as god wold *withinne* a schort space
þey had a chyld togedyr mari was her name
þat was weddyd aftyrward throug godds grace
to joseph a gentylman of name and of fame. 24
- And qwow pis maryage was mad of josep and mari
30 schul here aftyrward reed in ryme.
but fyrst j wyl tell ȝow a nother story.
of anne and her housbonds in þe mene tyme. 28
- Joachym þe gentylman þat was oure ladyes fadyr
hym fel for to deyde as godds wylle was
and aftyr hem sent anne þat was oure ladyis modyr
toke anothyr housbond hys name was Cleophas 32
- And they haddyn a dowtyr getyn of hem betwene
and she was clepyd mary. as þe boke sayes
that aftyrward was weddyd *with* wurchepes as j wene
to on that hythe Alpheus leuyng in tho dayes 36
- This mary had *with* Alpheus þat was her housbonde
fowyr fayer chyldeyn as wretyn is *with* penne
jamys and josep þe just man. as j vndyrstonde
symond and jude. all foure holy menne 40
- Aftyr hem sent Anne. had the thredde man
his name as men seyn was salome.
and vndyr hem bothe. haddyn a woman
that was clepyd mary ful fayr and ful fre. 44
17. And grete desire . . . 18. In þat þei praide too god þat
þei myght. 19. . . boye or knave. 20. þat hit shulde
euermore serue god boþe day and nyght. 21. So hit fell þat after
in a short space. 22-24. *omitted.* 25. And how þat þe
maryage . . . 30. Hym fellid for to dy . . . 31. And
afterward Sent Anne . . . 33. And þei to had a doghter yofen
þem betwene. 34. She was kallid mary . . . 37. This mary
had by Alpheus . . . 38. iiij faire children as writen was wit
penne. 40. . . and all iij . . . 41. After þis Sent Anne had
þe iij^{de} manne . . . 42. . . was klepid Salomone. 43. . . þei
had a Woman.
- They pray
for a child
and Mary is
born.
- Mary is
wedded to
Joseph.
- [fol. 21b]
Joachim
dies and
Anne
marries
Cleophas.
- Their
daughter is
Mary, wife
of Alpheus
and mother
of James,
Joseph,
Simon, and
Jude.
- St. Anne's
third
husband is
Salome.
Their
daughter is
Mary, wife
of Zebedee
and
mother of
James and
John.

And thys mary was weddyd to on 3ebede.
 that in þe lawe of god had gret loue and lyst.
 and they to haddyn to chyldryn blyssid mote þei be.
 Sent jamys þe more. and john þe wangelyst. 48

St. Anne
 had three
 husbands
 and three
 daughters
 named
 Mary.

And thus oure ladyis moder þat hyght sent Anne.
 three housbonds she had jche after othyr.
 and *with* jche a mayde chylð þis is soth sertayne
 and alle three weren maryis born of on modyr. 52

Now blyssyd be sent anne þat brouth forth þis berth
 and blyssid be these dowterys and her chylderyn infere
 and blyssed be alle tho þat make onest merth
 in þe worchepe of sent anne in thys tyme of 3eere. 56

[fol. 22a]

St. Anne's
 father,
 mother,
 and sister.

Summe wyl askyn of sent anne who was her ffadyr
 and j sey his name was kyng jsacar.
 and summe wyl aske who was her modyr
 and j sey nazaphat and gentyll folk pey war. 60

And sent anne had a sostyr þat hyght jsmary.
 that bar Elyzabeth þe modyr of jon baptyst.
 and here men mowen se and knowe kyndely.
 qwow syb jon was on to ihū cryst. 64

The history
 of Joachim
 and Anne.

Now wyl j turne a3en and telle 3ou som what ellys.
 of joachym and Anne. of whom j spak aforen.
 and of maydyn mari as þe story tellys.
 and somewhat of her levyng & who þat sche was boren 68

SEynt jerom þe holy man and þe holy doctour
 hath wretyn in hys boke and beryth wytnesse
 that joachym was borne wyth gret honour
 in þe Cete of nazareth that wurchepful is. 72

45. þis mary was mared to one 3ebede. 48. . . John of vangeliſte.
 49. And þis our ladis moder . . . 50. . . eche one after oper.
 51. And wit eche one a maide chulde þis is sartayne. 53. Now is
omitted. 56. In worship of Sent Anne in any tyme of 3er. 58. I
 say his name was Sent Isakar. 59. . . will aske also . . .
 60. And I say þat Masaphat . . . 61. And is *omitted.* 63. And
 is *omitted.* 64. How sib þat Iohn was vnto Ihū Criste. 65.
 What is *omitted.* 66. . . as I spake before. 68. And is
omitted . . . wher she was borne. 69. Sent Jerom was an holi man
 and a doctour. 71. . . and had grete honour.

And Anne was borne in a touz besyde jerslem.
of the kynred of kynges and of kynggs blode
þe name of that Cete is clepyd bethleem
in þe whyche crist was born þat deyed on þe rode. 76

And also befel as god wold þat joachym and anne.
were weddyd togedyr 3erys and dayes.
trewe folk and lawefull to euery manner manne.
and kept well godds lawe as the boke sayes. 80

And they haddyn werdely ryches ful gret plente
but þat ryches they partyd on three maner wyse
on parte they 3ouyn to god. with herte good and fre
to the meyntonawnse of holy chyrche and godds servyse.

Pore folk haddyn þe secunde part 3ouyn of almes. 85 [fol. 226]
fulfylling þe vij dedys þat ben of mercy.
but many folk on days wyl not do þes
that han welth and weelfare ful plentewously. 88

And the thred part þei kept for her owyn fode
to hem and to here serwantys in honest degre.
and thus schuld euery man that hath mekyl goode
be þe wyl of god dapart his good in three. 92

Twenty 3eer togedyr had þey no chyld. They pray
and ofte þei mad a wow as j sayd beforne for a child.
3yf þei myght haue a chyld it schuld be kept vnfyld.
and put to goddys servyse aftyr it were borne. 96

So it befel on a tyme as þe lawe wold Joachim is
joachym went to cherche to make his offeryng. reproved by
on a pryncipall day as other men schuld the priest
because he
be þe lawe of oure lord and be hys byddyng. 100 is childless.

73-76. Anne was borne in a towne beside Jerusalem
þe name of þe cite is kallid bedlem
In whiche criste was borne þat died for vs on rode
Mankinde to redeme with his precius blode.

77. And so befelle þat Joachym and Anne. 80. And kept goddes
lawes as þe boke tell saies. 81. And þei had of riches grete plente.
83. . . gaue god wit þer hert fre. 84. To maintayne holy cherche.
85. þe ijde parte pore folk had in almus. 86. þat ben is omitted.
87. þat many folke now a day loue not to do þus. 88. þat haueth
welth and welfare plentously. 91. So shuld euery man doo þat hath
moche goode. 92. . . departe þem on iij^e. 95. If þei myght
haue had one he shulde be kept unsilde. 96. And put in goddis
seruice . . .

ST. ANNE.

So joachym on a day to þe offering he ȝede
 and his frendys infere to þe prest of þe lawe.
 and whan he cam beforne þe prest and schuld do þat dede
 þe prest reprevyd hym and thys was hys sawe. 104

Thow art nouth worthy joachym offering to make.
 for þu hast non frute getyn of þin wombe
 and þerfor þe and thyn offryng bothe j here forsake
 and joachym stode astonyd as styll as a lombe. 108

Ffor thys was þe lawe þat in that tyme was.
 that what man it were þat myght noon chyld geete.
 to þe awter of gold he schuld nouth vp pas 111
 ne with hem þat haddyn chylideryn he schuld nouth be seete.

[fol. 23a]

Joachim
 flees to his
 herdsmen.

And for that joachym had noon chyld thus was he chyd.
 and for schame of hem self he would nouth be sene
 but went to hys herdmen and there he hym hyd
 and meche mornyng forsothe had as j wene. 116

An angel
 appears to
 Joachim,
 explains
 why some
 couples are
 childless,
 and
 promises
 him a
 daughter,
 Mary.

But god of his goodnesse whan þat he saw his tyme.
 an anngell of heuene he sent to joachym.
 as ȝe schall here aftyrward red in ryme.
 þe weche holy anngell on thys wyse seyde to hym. 120

I am an anngell of heuene sent to the.
 to telle þe goode tydynggs joachym be thyn name
 god hath herd thyn preyowrys þat settyth in trinite
 and whow þu wer reprevyd and nouth wer to blame 124

Ffor in þat that þu hast noon with thyn wyff
 thus many dayes and ȝerys it is goddys wyll
 for god wyl be lord of alle þat beryth lyff
 and namely of mankynde and that is þe skylle. 128

101. . . to þe cherech yode. 103. And when he kam wher þat
 he shuld do þe dede. 107. þerfor þe and þi offering I vtterly
 bope forsake. 108. þen Ioachym stode still as a lambe. 109. Ffor
 þis þe law in þat tyme was. 110. þat what man þat kowde no
 childe get. 111. . . auter of god . . . 112. . . for to be set.
 113. Ffor cause he had no childe þus was he chid. 116. And made
 moche mornyng forsoþe as I wene. 117. . . mercy . . . 119. . .
 after in þis ryme. 120. Whiche anngell þus wise saide vnto hym.
 121. . . anngell of god sent vnto the. 122. þe is omitted. 123.
 God hath herde þi praier sitting in trinite. 124. . . wer not . . .
 125. Ffor þat þu haste no childe wit þi wif. 127. Ffor he wil . . .
 128. . . which is good skill.

Ffor many men and women that han fleysshely lust
they wene to han chylderyn at her owyn lykyng
but the maker of mankende that gentyl is and just
wyl be mayster as j wene of here werkyng. 132

Ffor 3if they haddyn chylderyn at her owyn desyre
they wold wenyn it were of her owyn myght
but god that is her souereyn wyl be lord and syre 135
and putte hem from her purpose as resoun wyll and ryght

And thus they may wel wete withowten ony fayle
that they may gete noon chyld with flexly lust only
for all her lust and lykyng ful lytel schal awayle
but god wyl help toward of hys gret mercy. 140

And many folk han no chyld for a nother skyl [fol. 23b]
for they wold perau(e)nter loue the chylde to meche
and mayntene it in shrewednes a3ens godds wyl
perfore they han no chylderyn as j trowe trewlyche. 144

And of a long tyme som folk no chyld may haue
vnto tyme that pey come to gret age.
as Abraham and sarra pat brouth forth a knave
ysayas pe prophete a sad man and a sage. 148

And ysayas and rebecca pat olde folk warne
and baran and baren. be pe cours of kynde
in her elde age pey had a fayr barne
josep pat was a lord in egypt as j fynde 152

Who was strengier in his dayes than was sampson
who was mor holy pan was samuel.
mor strengier and more holy in that tyme was non.
of baren women bothe wern born as oure bokys tel. 156

129. Ffor is omitted . . . which hape . . . 131. And be maker
of mankinde which is luge full iuste. 132. Wil be master in all per
warking. 133. Ffor is omitted. 134. . . hit wer per awne
myght. 135. Her and wil be are omitted. 136. . . as is most
right. 137. And is omitted. 138. pat pei may haue no childrene
of per luste only. 139. . . shall preuaile. 140. But if god will
help of his grete mercy. 141. Many folk haue no childerne . . .
143. . . as hit is goddis will. 145. And perfor haue thei none pis
god for pem will wirche. 146. In to pe tyme pei be of grete age.
148. . . a wise man . . . 151. In per wolde daies pei had a faire
baron. 152. pat is omitted. 153. . . pen euer was samsoun.
154. And more holier pen euer Samuell. 155. So stronge and
holy . . . 156. Of baren women borne bope as I finde here tell.

And also we fyndyn wel of john þe baptyst.

þat his fader and his moder wern of gret elde
for oure lord may werke ryght as hym self lyst.
and at his owen wylle al thyng may he welde

160

Ffor thow þat þei ben weddyd in trewe wedlak
and on to long tyme no chyld mowen haue
þat schal ben a good chyld withowtyn gret lak
as many men seyn be it mayden or knaue.

164

And therfor joachym j do the to wetyn.

þat þu schal haue a chyld *withinne* fewe dayes.
trowe thys tale trewly thow it be not wretyn.
for god that is almyghty on to þe þis he sayes.

168

[fol. 24a]

And thereto he sayes mor thy wyff is with chyld
on wetyng thy self and her self also
þer was neuer chyld þat neuer was so myld
ne neuer schal be brouth forth of to.

172

And it schal be a mayde chyld and be clepyd mary.
the worthiest woman of alle that may ben borne.
and thys may be prevyd be *profecy*
of *þour* owen prophetys þat wern her beforne

176

Ffor sche schal conceyve thurgh *grace* of þe holy gost
goddys sone of heuene and bere hym bodely
and a modyr and a mayden be clepyd in euery cost.
and schal be a mervely to many man suerly

180

The angel
bids
Joachim
return
home.

And therfor joachym j bydde þe þat þu hom wynde
to þi wyff thyn frendys and þi meyne.
for thyn houswyff at home þat onest is and hende
makyth myche mornying for love of the.

184

157. Wel *is omitted*. 158. . . bope wer wolde. 159. . . like
as hym liste. 160. At his awne will al þinge is made as hit shulde.
161. Ffor þey þat be weddid in true wedlak. 162. And so longe
tyme and no childe haue. 163. Gret *is omitted*. 164. As many
men be *oper* childe or knaue. 167. Trust my tale true . . . 168.
. . . on þis wise saes. 169. Mor *is omitted*. 170. Vnwetyn to
hir and to þe alsoo. 171. . . þat euer was so mylde. 173. Hit
shal be a maiden childe and named mary. 174. . . þat euer
myght . . . 175. This may welbe proued by þe prophecy. 176.
Of wolde prophitis . . . 177. . . by þe holi goste. 179. To be
callid maiden and moder in euer moste. 180. And þis shalbe a
maruaille to many a man truly. 181. . . loke þat home wende.
182. As I have Saide so shall hit be. 183. At home *is omitted*.
184. . . for þe loue of þe.

- And j telle þe a tokene þat thow schal fynde trewe.
 þu schal mete with thyn wyff at þe goldyng gate
 do as j þe rede it schal þe neuer rewe
 and joachym went his way meryly god wate 188
- And aftyrward þe anngel went to sent Anne.
 and bad her be of good cher al schuld be wel.
 and told her of here housbonde & wher he was sertayne
 and al that he had told hym tol her euery del. 192
- And bad her gon a good pas to þe gate of gold
 for ther sche schuld mete hym withowtyn ony fayl.
 and a non sent anne walk forth sche wold
 She mad noon maner taryng in that travayl. 196
- And at þe goldyn 3ate mette they togedyr
 and eyther kyssyd other and were ful blythe
 and alle there goode frendys þat komyn with hem thedyr
 welkomyd hom joachym many fele sythe 200
- [fol. 24b]
 Joachim
 and Anne
 meet at
 the golden
 gate.
- Ther was made meche merthe of lest and of most
 of alle maner pepyl as oure bokys tel
 for þei were loved in euery contre and cost
 jn þat land þat þei dwellyd in. was clepyd jsrael. 204
- As they went homward þey spak of þe anngel
 and what he spak to hem eyther to other gan rehers
 and bothe alwayis in euery speche and spel
 they foundyn hym trewe in euery word and vers 208
- And þan they thankynd god of his gret grace
 and of his gret goodnes and his gracyous sonde.
 and bothe knelyd down in that same place.
 and worchepe dede to god with mowth hert and honde. 212
185. I shall tell . . . 187. Do as I þe counsaill and þu shalt hit
 not rue. 188. Ioachym went his way full mery . . . 189.
 And after þat & þe angell wento Sent Anne playne. 190. And albe
 of good chere for all shalbe welle. 192. And all þat he tolde hym
 was founde true euery dele. 193. . . go apas . . . 194. Ffor þer
 schulde she mete hym witouten faile. 195. . . walkyng forþe . . .
 196. She made no taryng . . . 197. And is omitted. 198. . .
 bope were full bliþe. 199. . . frindes kamme wit Anne þether.
 200. To welcom ioachym . . . 201. . . and moste. 203. . .
 were well loued . . . 204. þe lande where þei dwellid was callid
 Israell. 205. And as . . . 206. And what he tolde þem bope
 ganne reher.e. 207-208 omitted. 209. And thankid . . .
 210. . . his goodnes and gracijs sonde. 212. And worship to
 god . . .
- They thank
 God.

Mary is
born.

After þat whan tyme come anne bar her chyld
that was clepyd mary as j seyd beforene
a freyssh fode and a fayer *with* foly neuer fyld
after þe tyme that sche was of her modyr borne 216

Mary is
taken to
the temple
and
dedicated to
God.

After þat this chyld was thre ȝer of age
it was wenyd as j wene fro þe sokyng.
and after comon custom and olde vsage
þey went *with* þis chyld and mad her offryng. 220

On to þe grete temple of jerusalem
þat semely is set on hey as j wene
and as men seyn þat han sen hem.
ther be pasys vpward no lesse þan xv^{ne}. 224

[fol. 25a]

And tho be mad as men sayn al of marbyl stone
be þe weche pylgrymys and other men pas.
and there þis chyld mary ful lythly a lone
went vp at these pasys as ȝong as sche was. 228

And alle folk wern ameruelyd þat seyn þat selkowth syth
þat sweche a ȝong chyld myght gon swyche a pase.
ant euery man blyssyd her. her bewte was so bryth
fayer of feture and of face and ful of goddys grace. 232

Joachym and Anne þei left her styлле there.
in þe forsayd temple as þei mad her a wow
þat sche schuld serue god whan þat tyme were.
and so sche dede dewoutely j schall telle ȝou qwow. 236

She and other chylderyn þat mayden chylderyn wern
wern take in to þe temple vnto a sertayn age.
in that place to abyden and her lawes to lern
and so be kept in clenness fro sythys owtrage. 240

213. . . þis childe. 216. After tyme . . . was after . . .
218. . . for þe sokyng. 219. After comen custome and hir wolde
vsage. 220. . . be childe and made offeringe.
221-224. Vnto þe Tempull of Jerusalem
þat semly is set on his ass as I wene (*sic*)
And as many men saith þat haþe sene þem
þer be paisys vpward moo þen xv.
226. By which . . . 227. . . full ofte alone. 228. . . all þees
gresing . . . 229. All folke meruelid þat saw that sight. 232.
And faire of fface and fete was of goddes grace. 233. Joachym and
Anne left hir *per* behinde. 234. . . *per* avoy. 235. . . what
tyme. 236. . . did she deuotely and . . . 238. Were take to
. . . 239. . . to abide and *per* . . . 240. . . from Synne and
outrage.

And this was þe ryght rewle þat oure lady kept
for as a wyse woman her wyl was to werk.
qwan tyme was sche wakyd qwan tyme was sche slept
but euery day be þe morwyn sche went to þe kyrk. 244

Mary in the
temple.

And ther sche made her preyoures tyl forforth dayes
and afterward she went vnto wevyng werk
and at after noone sche ȝede aȝen as þe boke sayes.
to her preyers and her bedys tyl it was derk. 248

And euery day an anngel peryd to her.
comforyd her and brouth her of anngelys fode.
and ther with sche was feed sche wold take no nother
for sche wold no werdely mete were it neuer so goode. 252

And þow euery day sche had mete and drynk
of þe bysshopys of þe lawe as þe lawe wold
and her felawys also for þei schuld nouth sqwynk.
but to godds servyse and þerto they wern bold. 256

[f. l. 256]

But al þe mete þat sche toke of þe byschopis
she departyd it ful preuily among pore men
sche ȝaf hem her drynkyn to puttyn in her cuppis
to drynkyn when þei woldyn & namely to women. 260

And many dyuers tymes as þe boke tellys.
many man and woman seyn withowtyn dowte
qwat comfort sche had of holy anngellys
and whan þey spokyn to her ful lowe gon þey lowte. 264

And qwat man it were þat had a sekenesse
ȝif sche myghte towche hym he schuld be hool anon.
and this was throw þe myght of her holynesse.
now blyssyd be this lady there sche sytts in troon. 268

241. And is omitted. 244. Eche daie in the mornyng . . . 246.
And after she went to þe . . . 247. After none agayne . . .
248. . . and bedis till þat hit . . . 250. Hir comforting . . .
angell fode. 251. þerwit was she fed she wolde haue none oper.
252. For is omitted. 253. Neuerpeles . . . 255. . . for cause
þei shuld . . . 256. In goddes serues and þerin wer þei bolde.
257. . . of þe same . . . 259. . . and put hit in þer cuppis.
266. . . hym toche he was . . . 267. And þat was because of hir
grete holines. 268. . . þat sittithe . . .

And nowth withstondyng pat sche was þe fayrest woman
 of alle pat euer wern born. na for pat clerkys say.
 ʒif a man had lokyd on her pat had be temptyd pan.
 to þe synne of lechery anoon it went a way. 272

It was gret merueyl pat mary myght do thus.
 for sche was ful of grace withowtyn ony drede
 now mary and sent Anne. we pray ʒou prey ʒe for vs
 pat god ʒif vs grace wel for to spede. Amen. 276

Mary
 refuses to
 marry.

Bvt what tyme oure lady and other maydenys mo
 wer come to her ful age of fourtene ʒere
 as the lawe wold þe bysshopys bad hem go.
 to be maryed to men and dwellyn no lenger there 280

[fol. 26a] And alle these maydenys wenten as the bysshepys hem bad
 hom to her frendys save mary alone
 and sche sayd sertayne a gret cause sche had.
 and therfor from the temple on no wyse wold sche gone. 284

They askyd. her þe cause and þe skyl qwy.
 that sche wold noth do as other maydenys deed.
 and sche answeyrd agen and seyde sekyrly
 for too causis and skyllys pat myght nouth be heed. 288

Ffor my fadyr and myn modyr maden this a wow
 pat j schuld serue god in þe terme of myn lyf
 and j haue mad a wowe to kepe me chast ʒif j mow.
 serys answerere to resoun and let vs nouth stryff. 292

The bysshopys wern astonyed and stoden ston styлле
 pey cowde nouth answerere to her be ony resoun
 for bothe þe old lawe and þe newe on this wyse wyлле
 pat a good wow be kept with a good deuocion. 296

269. Notwithstanding she was þe ferist woman. 270. pat euer
 were borne ʒit as clerkys say. 271. If a man were temptid when he
 saw hir pan. 272. To is omitted. 273. Hit was no grete . . .
 274. . . . ane drede þen. 275. . . . praie ʒe bope for vs. 276. . .
 will sende vs . . . to . . . 278. . . to full age of xiiij yere. 281.
 All þe . . . hem bade. 284. She saide for sartayne . . . 287.
 þen she aunswerid and saide . . . 288. Ffor þe causis and skill pat
 may not be hid. 289. For is omitted. 290. . . shall serue god
 the terme . . . 291. þe same wow haue I made to kepe if I mow.
 294. . . bi noo reson, 295. Bope wold law . . . 296. . . with
 good . . .

Thus what for þe wow þat oure lady mad
and what for þe custom þat nedys must be kept.
þe bysshopys of þe lawe wer no thyng glad
and therfor a counsell to gedyr they kept.

The bishops
call a
council.

300

Of all þe wysest men þat weren in þat lond
to wete what were best in thys forsayd cas.
and alle they seyden infere it were good to fond
3yf good god wold helpyn hem of hys gret gras.

304

Than þese bysshopys and these men be a comyn assent
euery man preyd to god on his best wyse
þat summe trewe tokyn among hem myght be sent
er thanne þei fro ther preyers vp schuld ryse.

308

And so they loyn in her preyers þe mountennans of a myle
and anon þey herdyn a' voys among hem alle
þat bad hem bydde her bedys for within a lytel whyle
þei schuld se with owten fayle qwat thyng schuld falle

312

[fol. 26b]
An angel
tells how
Mary's
husband
to be
chosen.

And than seyde þe anngel þat alle men myght heren
almighty god byddyth 3ou & chargyth 3ow þerwyth
þat alle men old and 3ong in thys place aperen
that be nought weddyd and dwellyn with king dauyd

316

And that euery man schal bere in his hond a long 3erd & a drye
in his hond opynly þat alle men mown it sene.
for that man schal be weddyd to maydyn marye.
qwose 3erd may florych with levys that ben grene.

320

And on þe same 3erde þe holy gost schal lyght.
in þe lyknesse of a dowe þat alle men mowe se.
and so schuln 3o knowe be that semely syth
to qwom maydyn mary weddyd schal be

324

- | | |
|-----------------------------------|---|
| 297. þis was for þe wow . . . | 298. Which for nedes . . . |
| 301. . . wisemen . . . | 303. . . saide infere it good were for to . . . |
| 304. If god will help þem . . . | 305. þat þes bisshoppis by a . . . |
| 306. . . praide god in his . . . | 308. Or þei from þer praiere |
| shulde . . . | 309. . . laye in praiere . . . |
| 310. . . a while. | 311. . . and within |
| 312. . . wolde befall. | 313. þen saide an angell . . . |
| 314. . . chargiþe þerwit. | 315. þat euery man . . . which . . . |
| þere. | 316. þat þei be not . . . |
| 317. . . shal haue a longe | 318. . . may sene. |
| rod . . . | 319. For is omitted. |
| his rodd florish wit leuys grene. | 320. þat |
| 321. . . rodd . . . | 324. . . |
| mared . . . | |

The men
assemble
in the
temple
with their
rods.

And þan was it comanndit be a comoun cry.
þat þo that were nouth weddyd were þei old or 3yng.
fro þe most to þe lest saf chylderyn only
þat were dwellyng in court with dauyd þe kyng. 328

Joseph has
no rod.

That euery man schuld haue a long 3erd in his hond
and in þe gret temple stonde al to gedyr
and thys was don in dede as j vndirstond
but josep browt no 3erd whan he cam thedyr. 332

Ffor josep was a febyl man and of gret age.
for hym to be weddyd he had non gret wylle
and therfor þat he schuld make no maryage
the 3erd þat he schuld bere at hom he left it styлле 336

[fol. 27a]
No token is
shown.

So whan this men wern gaderyd and togedyr stode
and euery man saf on. held vp his rod
ther was no tokene schowyd badde no goode
and the pepyl knelyd down and preyd to good god. 340

That wolde schowe and telle of his mercy
qwy and wherfore they myght no tokene sene.
and they weren answeyrd agen fayr and onestly
and these wern þe werds for sothe as j wene. 344

Euery man hath browt a 3erd saue only þat man
þe weche schal be weddyd to maydyn mary
and therfor loke abowte as wel as 3e can
3if there be ony swych in pis company. 348

Joseph is
sent home
for his rod.

Than þey sowte and foundyn non but on
þat left his rod behyndyn hym josep be his name
and þan þe bysshopes bad hym þat hom schuld he gon
and bryng a 3erd with hym or ellys he schuld bere blame. 352

325. And is omitted. 326. All þo . . . 327. Ffrom be
more . . . 329. . . rod . . . 330. . . to stande . . .
332. . . no rodde when þat . . . 333. Ffor he was . . . 334.
Ffor to be weddid he had no grete wille. 336. . . he lefte still. 337.
So when all þe men togider þat they stode. 339. . . neþer bad nor
goode. 340. þen . . . praid vnto god. 341. þat he wolde shew
and tell þem of his mercy. 343. And þei wer aunswerid agayne
honestly. 345. . . a rod saue þat man. 346. Which shalbe . . .
348. . . any suche here in pis company. 349. þen þe sowght
aboute . . . 351. þen þe bisshop bade hym in all haste to gone.
352. . . a rodde wit . . . haue blame.

Josep went forth as he bode was
 and brouth *with* hym a long 3erd *pat* baren was & bare.
 and cam agen anon into *pe* same plas.
 and stode *with* his felawis and made mechyl care. 356

And pan *pe* bysshopys bad hem alle *pat* *pei* schuld euery chone Joseph's rod
flourishes.
 holde vp here 3erdys *pat* *pei* myght be sene.
 and so *pey* dede in dede and after *pat* anone
pe 3erd *pat* josep bare sodeynly wex al grene. 360

And florysshyd ful fayre *with* leef & *with* floure.
 and the holy gost in lyknes of a dowe
 he cam down fro heuene *with* ful gret honoure.
 and *pat* al men myght it se he sat al a bove. 364

Than seyde al *pe* pepyl of lewyd and leryd [fol. 27b]
 after *pat* *pey* had seyn that glorious syth
 now it is wel knowyn and sekerly schewyd
 that josep schal wedde mary of bewte so bryth 368

Bot meche folk meruelyed of *pat* maryage Why Mary
was wedded
to Joseph.
 and why that god wolde ordeyne swyche a weddyng.
 of so 3ong a maydyn and a man of gret age
 and what was *pe* cause was her carpyng. 372

And som *per* ben *pat* 3et wyln also *pe* same qwestion
 why wold god hym self be born in wedlake
 rather pan be syde this is here reson
 and of *pis* mater many men mowseng *pei* make. 376

But herto answeyryn clerkys as j vnderstond
 and telle *pe* cause why. crist wold be bred
 and born of a maydyn *pat* hath an housbond
 and nouth of a maydyn *pat* neuer had be weddyd 380

353. . . his biddyn was.	354. . . rodde <i>pat</i> baran and bare.
356. . . he had full mekill kare.	357. pen <i>pe</i> bisshop bade <i>pat</i> . . .
358. . . <i>per</i> 3erdes . . .	359. So <i>pei</i> did and after <i>pat</i> a nonne.
360. <i>pe</i> rod . . . waxid grene.	363. . . right gret . . .
364. . . myght it se and stode euen aboue.	364. . .
365. pen saide all peopill bope	365. . .
366. lerned and lewde.	366. Now is hit . . . openly shewde.
367. . .	367. . .
368. . . mare so bright.	368. . .
369. Moche peopill. . .	369. . .
370. . .	370. And why god
371. . . and of a man of age.	371. . .
372. . . cause of	372. . .
373. And sum ther be 3it <i>pat</i> will aske this question.	373. . .
374. . . be borne of a maide.	374. . .
375. . . is <i>peir</i> resonne.	375. . .
376. . . grete musinge thei make.	376. . .
377. Herto aunswerith . . .	377. . .
378. . .	378. . .

pat neuer had husbonde.

Ffor god wold hym self þat sche schuld hym bere,
 in þe lawe of wedlak þat hym self ordand
 and for þat no man schuld desyre her ne dere
 vnder þe same lawe he dede his moder stand. 384

Ffor ȝif sche had be maryed to no man
 and had be *with* chyld on þe maner as sche was.
 she schuld be slaunderyd *with* many on certayn
 and haue had sorwe and schame for no trespas. 388

And therefore crist had leuer þat som folk were in dowte
 on what wyse and whow he myght be borne
 than sche were put to a slaunder to all folk abowte
 and her name and her fame on þat wyse wer lorne 392

[fol. 28a]

And for another skyl she had an housbond
 iosep that was gentyl for he schuld take hede
 and go *with* her and be *with* her on watyr and on lond
 and be trewe wytnes of her maydenhede. 396

And oure lady bare cryst for a nother skyl
 A mayden and maryed mayden and wyff
 for god wyl wondrys werke at his owyn wyl
 þat þe fende schal not knowe þat sterere of stryff 400

Ffor þe fende supposyd because þat sche was wedded
 þat þe chyld had be getyn and brought forth of two
 but he knowe nought þe mater of her maydenhed
 for þat he was deseyuyd and many a jew also. 404

Ffor ȝif þe deuel had wyst þat he had be godds sone
 he durst nought atempte hym *with*owtyn ony fayl.
 but crist knowyth best. *quat* is for to done
 soffryd hym to tempte hym & hym to asayl. 408

383. And þat woman shuld nethir hurte ne dere. 385. . . vnto
 no man. 386. . . euen as . . . 387. She shulde aben slaunerd
 of many in sertayne. 389. þerto criste . . . 390. . . how þat
 he . . . 391. þen she to haue a slaunder . . . 392. Hir name
 and hir fame on þat wise be borne. 393. . . an husbonde. 394. . .
 for cause he shuld . . . 395. Euer to be *with* her on . . . 398.
 A maiden mered and also a wif. 400. . . be sterer of strif. 401. . .
 be cause sho . . . 402. . . brought forþe too. 405. If þe . . . he
 had be . . . 407. But crist þat knawith . . .

And also he soffryd hym to tempte other men
to betraye jhū cryst throw som fals tresoun
as judas and other mo. þan vx^{ne} or ten
þat put hym ful petously to his passion. 412

And other maystris of þe lawe lesse & more.
pylat and herrowd with all her meyne
þat boffeted him and beten him ful sad & ful sore
And alle he soffryd mekely blyssyd mote he bene. Amen.

Nowe haue 3e herd of þe maryage of myld mary. 417
on *quat* wyse it was don & for *quat* skyl.
nowe schul 3e here a short word of the story.
whow crist was conceyvyd throw his owen wyl. 420

Anon as þe maryage of mary was mad
god sent to her his anngeþ gabryel
to grete her and comfort her and her to glad
and tydyngs þat weren trewe her for to tel. 424

[fol. 286]
Gabriel
grets
Mary.

And thus he sayd to her with a myld steuene
heyl mary ful of grace oure lord is with the.
þu schal conceyve and bere goddys sone of heuene
and passyng al women blyssyd schal þu be. 428

Mary was astonyed of his tale tellyng.
and askyd hym on *quat* wyse it myght be so.
and answeyrd and seyð throw þe holy gosts werkyng.
and many good words þei had betwene hem too. 432

But at þe last oure lady on þis maner seyde
on to þe anngeþ þat her grette þat hyght gabryel.
thy word be wrought in me so þat god be payed
and anon she conceyvyd crist as oure bokys tel. 436

The
Immaculate
Conception.

409. And is omitted. 410. And to betray Ihū Crist with sum fals treson.
411. . . mo þen .v. or tenne. 412. MS. blank.
413. . . boþe lesse and more. 414. As pilate . . . þer meane.
415. þat sufferd hem and did bete þem full sore. 417. . . herd þe mariage . . .
422. God sent vnto hir . . . 423. . . comfort hir and glad. 424. MS. blank. 425. And þis he saide to mare wit a mylde steuen.
427. . . in heuen. 428. And is omitted.
430. And askid one . . . þat hit . . . 431. He aunswerid . . .
434. . . þat her grette is omitted. 435. . . god be presid. 436. And is omitted.

Nouth on *pat* maner wyse as other women done
 swych conceyvyn of men as god ordand
 and many day go *perwith* be it dowter or sone
 or it waxin or qwyk as *j* vnderstand. 440

Christ is
 perfect
 at his
 conception.

But in *pat* same tyme and in *pe* same oure a noon.
 Whan cryst was conceyvvd fel *his* mervayl.
 cryst was a parfyte chylde of fleyssh blod & boon
with alle his feturs fully *withowtyn* ony fayl. 444

As was as wyse and as wytty on *pe* same day.
pat he was conceyvvd of his modyr dere.
 as he was aftyrward as clerkys say.
 whan he had of age ful xxx^{ti} yere. 448

[fol. 29a]

A prayer to
 Christ,
 Mary, and
 St. Anne.

Now blyssid be *pis* barne *pat* born was of a mayde
 and blyssid be this maydyn *pat* brouth forth *his* berth
 and blyssid be sent anne her moder as men saye
 in *pe* worchep of whom we make alle oure merth. 452

And mary and her moder maynteth this gylde
 to *pe* worchep of god and of his plesaunce
 and alle *pat* it mayntene it be it man or chylde
 god of his hey grace *geue* hem good chaunce. 456

Good ende and good lyff mote *pei* alle haue
 and crystyn folk oure fo and oure frende
 and god saue vs alle *pat* al thyng may saue 459
 and bryng vs to *pe* blys *pat* lestyth with owtyn ende Amen. .

437. Non in *pat* wise as *oper* women done. 438. . . haue ordande.
 439. Many daies gone be hit . . . 440. . . be waxen quycke . . .
 441. In *pe* same tyme a hower anone. 444. Wit is omitted. 445.
 And wise and as witty . . . 447. . . as *pees* clerkes say. 448. . .
 had age fully xxx yere. 449. . . of mare. 450. . . *pat* maiden . . .
 451. . . as I say. 452. Ffor of *pes* iij^e blyssid Spronge is *our* myrthe.
 453-54.

In *pe* worship of whom we be gederd all

To be mery and glad in honest maner.

455-56. MS. blank. 457. And good liue and good ende *pat* we may
 haue. 458. And all cristen folke . . . 460. . . his blis . . .

NOTES

TO THE UNIVERSITY OF MINNESOTA MANUSCRIPT

In the following notes, the lines to which the notes refer are numbered at the beginning of each note. Glosses follow the usual form. Titles and Latin quotations are italicized.

8. The reference is to the Gospel of Pseudo-Matthew. Cf. the introduction.

9, 15. **Grew** is the common M.E. spelling for Greek. Cf. *Merlin* (E.E.T.S. 36) III, 437. **Ierslem** is common also for Jerusalem. Both spellings, in these words, indicate actual pronunciations. Many such spellings and contractions are used throughout the poem. The letters supplied in expanding contractions have been italicized in the introduction, collations, notes, and text.

17. Joachim was the husband of Anne.

37-39. The account of Joachim's division of his property varies in the different versions of the story, but they all agree on the tripartite division.

47. **Meynyhe** is a Nth. form of **mainē**, **menyē** (O.F. **maisnee**, **mainee**), household.

52-55. Anna (Anne) is the legendary mother of the Virgin Mary. The A version of the Gospel of Pseudo-Matthew says that she was the daughter of Ysachar. The B version agrees with the text in saying that she was the daughter of Agar. She is not to be confused with Anna the Prophetess. In MS. Bodl. 10234, f. 22a, ll. 57-60, the names of Anne's parents are given as jsacar and najaphat.

60. This statement is contained in the B version of the Gospel of Pseudo-Matthew but not in the A version.

79. The A version of Pseudo-Matthew says that Reubin was the priest who refused Joachim's offering. The B version says it was Ysachar. See Tischendorf's *Evangelia Apocrypha*, pp. 57-58. The Gospel of the Nativity and the *Cursor Mundi* both have Issachar (Isacar).

84. Ll. 82-84 and 85-87 are transposed in the MS. This is obviously a scribal error, for both the rime and the sense require the present position.

85. **Agrysed**, afraid, in terror. Cf. Chaucer's *House of Fame*, 210. The reason for the fear is explained in the next two verses.

91. **Vised**, *vgl.* **vise** (O.F. **viser**), view, contemplate, regard.

107. **Whik** is a form of **quik**, O.E. **cwic**, alive. Cf. *The Death of St. Andrew* in Horstman's *Allenglische Legenden, Neue Folge*, I, 5: And said al quik þai suld him brin.

130. In the French *Le Romanz de Saint Fannelet et de Sainte Anne et de Nostre Dame et de Nostre Segnor et de Ses Apostres* the angel appears to Joachim first. See the *Revue des langues romanes*, XXVII, 157 ff.

163. **Skyll**, cause or reason. Cf. Chaucer's *House of Fame*, l. 726.

224. "Als says þe boke." Cf. the Gospel of Pseudo-Matthew III.

229. *Swēyme*, O.E. *swēman*, to grieve; M.E. (n.) *swime*, dizziness or swoon; hence his sorrow caused him to lie in a swoon. Cf. *sweme*, also *York Plays*, XL, 40:

pat swettyng was swemyed for swetyng.

230. *Fra undron unto euensang tyme* was probably from about the middle of the forenoon until about six o'clock in the afternoon, or just before sunset, when the evening song was sung. See Skeat's discussion of *undern* in his ed. of Chaucer, VI, 275.

245. *Belefte*, to leave behind, abandon, let go. Cf. Gower's *Conf. Amantis*, II, 3458: Ther was nothing beleft.

255. Pseudo-Matthew has thirty instead of twenty days.

275. In the French poem, *op. cit. sub.* 130, there is a natural instead of a miraculous conception.

301. the *xv greces* are apparently the fifteen steps leading into the temple. See Tischendorf, *op. cit.*, p. 61. According to *Promptorium Parvolorum*, footnote, p. 209, "the term grece seems to be derived from the plural of gre, a step."

370-72. Three lines are lacking in this stanza, though there is no break in the MS. The passage is from Pseudo-Matthew VI, the context of which is as follows: *Hanc autem regulam sibi statuerat, ut a mane usque ad horam tertiam orationibus insisteret; a tertia autem usque ad nonam tectrino opere se occuperet: a nona vero hora iterum ab oratione non recedebat usque dum illi angelus domini appareret, de cuius manu escam acciperet, et melius atque melius in dei laudibus proficiebat. Denique cum senioribus virginibus in dei laudibus ita docebatur, ut iam nulla ei in vigiliis prior inveniretur, in sapientia legis dei eruditior, in humilitate humilior, in carminibus Davidicus elegantior, in caritate gratiosior, in castitate purior, in omni virtute perfectior.*

409. The A version of Pseudo-Matthew says that Mary was fourteen years old, but the B version says that she was twelve. Both the Gospel of the Nativity and the *Cursor Mundi* have fourteen years.

445-56. Cf. Genesis IV. 8 and Pseudo-Matthew VII. In two articles on Chaucer's use of the expression "corones two," P.M.L.A. 26, 315 ff. and 29, 129 ff., Professor John L. Lowes has shown the relationship of the crown of roses and the crown of lilies to martyrdom and virginity. He has cited documents both prior to and contemporary with Chaucer to show that this legend was widespread and has attributed its origin to the *Legenda Aurea*. He has failed, however, to cite Ch. VII of Pseudo-Matthew, which reads as follows: *Tunc Abiathar sacerdos obtulit munera infinita pontificibus, ut acciperet eam filio suo tradendam uxorem. Prohibebat autem eos Maria dicens: Non potest fieri ut ego virum cognoscam aut me vir cognoscat. Pontifices autem et omnes eius affines dicebant ei: Deus in filiis colitur et in posteris adoratur, sicut semper fuit in Israel. Respondens autem Maria dixit illis: Deus in castitate primo omnium colitur, ut comprobatur. Nam ante Abel nullus fuit iustus inter homines, et iste pro oblatione placuit deo, et ab eo qui displicuit inclementer occisus est. Duas tamen coronas accepit, oblationis et virginitalis, quia in carne sua nunquam pollutionem admisit. Denique et Helias cum esset in carne assumptus est, quia carnem suam virginem custodivit. Haec ego didici in templo dei ab infantia mea, quod deo cara esse possit virgo. Ideo hoc statui in corde meo ut virum penitus non cognoscam.* This passage is earlier than anything cited by Professor Lowes. See *M.L.N.* XLI (1926), pp. 317-18. The late Professor O. F. Emerson has traced this flower symbolism back to St. Ambrose (P.M.L.A., XLI, 252 ff.), and Miss Roberta D. Cornelius has noted a somewhat similar symbolism in the works of St. Cyprian (P.M.L.A., XLII, 1055 ff.).

515. **Selkouð**, *adj.*, O.E. **seldcuð**; rare, strange, wonderful. Cf. the Prologue to the *Cursor Mundi*, l. 5:

Sanges sere of selcuth rime.

518 and 548 ff. Only here and in the B version of Pseudo-Matthew does Joseph's rod bear **nutes** (**nottes**). In all other versions of the story the rod blossoms, or bears flowers and fruit, and the dove descends from heaven and lights on the rod instead of ascending from the rod. See Tischendorf, *op. cit.*, pp. 67-68, for the various versions. The B version reads as follows: *et in cuius virga hoc signum apparebit, videlicet illa quae fronderit et nuces protulerit, et de cuius cacumine egredietur columba et volabit ad caelos, illi tradas Mariam.*

573. **Wrake**, O.E. **wrāec**, has the sense of revenge. Cf. the *Songs of Laurence Minot*, XI, 6.

593. Cf. Luke 1. 39 ff.

613-15. The Gospel of Pseudo-Matthew VIII, gives the names of the five maids who worked with Mary as Rebecca, Sephora, Susanna, Abigea, and Cael. *Legenda Aurea* (Graesse Ed.), p. 589, says there were seven maids; but it gives no names.

627. **Dedeygne**, M.E. **dedaynen**, here means scorn or disdain. Cf. *York Plays*, V, 11: And per-at dedeyned me.

653ff. According to the A version of Pseudo-Matthew, the annunciation scene is *iuxta fontem* by **angelus domini**. According to the B version it is in Mary's "habitationem."

690. **Umlap**, meaning to wrap or surround like a cover, is a contraction of **umbilappen**, which does not occur in O.E. Stratmann-Bradley's *Middle English Dictionary* gives no information concerning its origin. Cf. O.N. **um**, older **umb**, in such words as **umkringja**, to surround, and M.E. **bi-lappen**, to wrap around. Cf. the *Death of St. Andrew*, l. 243:

And umbilappid his bodi about. . .

Cf. also *York Plays*, XLV, 66.

709-711. In Pseudo-Matthew X, Joseph has been in **Capharnaum maritima**. See Tischendorf, *op. cit.*, p. 71.

766-68. Cf. Miss Lucy Toulmin Smith's ed. *York Plays*, XIII, 134-137.

796-98. Three lines are wanting in this stanza, but there is no break in the MS. The passage is based on Pseudo-Matthew XI, which reads as follows: *Exsurgens autem Ioseph a somno gratias egit deo suo, et locutus est Mariae et virginibus quae erant cum ea et narravit visum suum. Et consolatus est super Maria, dicens: Peccavi, quoniam suspicionem aliquam habui in te.*

801. **Bor** is probably a scribal error for **boþ**, which the context demands.

806. Here the writer seems to be following the A version of Pseudo-Matthew in calling the priest **Abyathar**. The B version has **Isachar**, as in l. 79. See Tischendorf, *op. cit.*, pp. 73-74.

820. In the MS. **ye** is crossed out after **sayd**.

865. In Pseudo-Matthew Mary prays to **dominus Adonay**.

880. *Ibid.* Mary is not led to Anna after the trial but **domuum suum**.

893. Cf. Luke ii. 1.

902. After **pay** the MS. has *t*.

906. **Syr Egryne** is probably the Cyrenius of Luke ii. 2.

907. **Lyrd** is crossed out in the MS. after **hade**.

919. The MS. has **hým**.

ST. ANNE.

925. **Welke** as the reduplicated pret. indicates a conservative treatment of verbs in a text of the date of this one.

939. For **way** the MS. has **Way**.

945. For **wer** the MS. has **ǧ**.

963-65. Again three lines are omitted without break in the MS. The passage is based on Pseudo-Matthew XIII, par. 2: *Et cum hac dixisset, iussit angelus stare iumentum, quia tempus advenerat pariendo; et praecepit descendere de animali Mariam et ingredi in speluncam subterraneam, in qua lux non fuit unquam sed semper tenebrae, quia lumen diei penitus non habebat. Ad ingressum vero Mariae coepit tota spelunca splendorem habere, et quasi sol ibi esset ita tota fulgorem lucis ostendere; et quasi esset ibi hora diei sexta, ita speluncum lux divina illustravit; nec in die nec in nocte lux ibi divina defuit quamdiu ibi Maria fuit. Et ibi peperit masculum, quem circumdederunt angeli nascentum et natum adoraverunt dicentes: Gloria in excelsis deo et in terra pax hominibus bonae voluntatis.*

967-68. These two verses have no prototype in Pseudo-Matthew.

977. **Hatt**, reduplicated pret. See note to l. 925.

977-78. In Pseudo-Matthew the two "obstetrices" are called Zelome and Salome. The *Legenda Aurea* calls them Zebell and Salome (p. 42).

1027. **Yhape**, O.E. **gēap**, crooked, bent, deceitful, cunning; M.E. **ǰēap**, eager, bold, prompt. Cf. **yappely** and **ǰappele** (O.E. **gēaplice**) in *York Plays*, XXX, 331, and XLIV, 127.

1066. **Hōgely**, O.F. **ahuge** + O.E. **-lice**, hugely. Wyclif, Gen. XVII. 2, has **hugeli**. The *Wars of Alexander*, l. 269 of E.E.T.S. ed., Sec. Series 47, has: **ǰe behold me sa hogely quare-on is ǰour mynd?**

1107. This verse does not rime with the following verses. It probably should read "gette."

1126-52. This part of the story does not appear in Pseudo-Matthew. There are, however, similar accounts in *Legenda Aurea*, p. 41, and in Peter Comestor's *Historia Scholastica* (Migne's *Patrologia*, Tom. 198, Col. 1539).

1157. Pseudo-Matthew XV has the sixth instead of the seventh day. Other accounts have the eighth day. Cf. Luke ii. 21.

1171. The purification takes place thirty-two days after the circumcision, or thirty-nine days after the nativity. Pseudo-Matthew XV says that it was according to the law of Moses, which would place the purification on the fortieth day after the Nativity. See Leviticus xii. The Arabic Gospel of the Infancy and *Legenda Aurea*, p. 159, both say that the purification took place on the fortieth day after the nativity.

1189-92. Pseudo-Matthew XV gives the age of **Simon** (Simeon) as 112 years. Cf. Luke ii. 25 ff.

1210-12. These lines are omitted without break in the MS. The passage is following Pseudo-Matthew XV, par. 3, which reads as follows: *Erat autem in templo domini Anna prophetissa, filia Phanuel, de tribu Asser, quae vixerat cum viro suo annis septem a virginitate sua; et haec vidua erat iam per annos octoginta quatuor; quae nunquam discessit a templo domini, ieiuniis et orationibus vacans. Haec accedens adorabat infantem dicens quoniam in isto est redemptio seculi. Cf. Luke ii. 36-38. The writer of the French *Le Romanz de Saint Fanuel*, op. cit., erroneously conceived Phanuel, the father of Anna the Prophetess, as the father of Anna, the mother of the Virgin Mary.*

1225 ff. The A version of Pseudo-Matthew does not give the names of the three kings. The B version gives the names as Guaspar, Melchior, and Balthasar. See

Tischendorf, *op. cit.*, pp. 83-84. The *Historia Scholastica*, *op. cit.*, Tom. 198, Col. 1542, follows the B version. *Legenda Aurca*, p. 88, and *Cursor Mundi*, ll. 11492 ff., have the same names as the poem in ll. 1330-39.

1294-96. Three lines are omitted, but there is no break in the MS. The gap is bridged in Pseudo-Matthew XVI, end of par. 1, as follows: *Tunc Herodes rex vocavit magos ad se et diligenter inquisivit ab eis quando eis apparuit stella. Et misit eos in Bethleem dicens: Ite et interrogate diligenter de puero; et cum inveneritis eum, renuntiate mihi, ut et ego veniens adorem eum.*

1367. **He** is written over **pai** in the MS.

1424. **Spayned**, Nth. and Scot., weaned; cf. O.E. **spanan**, to allure, entice, persuade, seduce, Ger. Dutch **spänen**, **spenen**. Cf. also *Cursor Mundi*, 3018: *Quen he was spaned fra þe pap.*

1427. Pseudo-Matthew does not give the number of innocents slain by Herod. *Cursor Mundi*, l. 11579, has the same number as the poem, 144,000.

1436. Herod does not slay himself in Pseudo-Matthew. In *Cursor Mundi*, ll. 11797 ff., he is slain by traitors at the instigation of his son, the Archylaus of l. 1438.

1448 ff. Pseudo-Matthew XVIII and XIX has two accounts of the homage paid to Jesus by the wild beasts of the desert, whereas this poem has only one. The poem adds Joseph's thanks to Jesus for saving the party from the wild beasts.

1476. **Whaht**, O.E. **hwæt**, augury, fortune, fate. **Wahat** is written on the next line in the MS.

1489. In the MS. **a** has been added by another hand before **aurneye**.

1498 ff. The **was** of l. 1498 is repeated in the MS. The date tree under which Mary rested is called a palm tree in Pseudo-Matthew.

1503. The MS. has **menþe** on the next line.

1534. After **well**, **w^t wat^o** is crossed out in the MS.

1540 ff. Cf. Revelations xxii.

1552. **To mary** is crossed out after **Ihesus** in the MS.

1564. The MS. is defective and the reading uncertain in the middle of this line.

1573 ff. In the A version of Pseudo-Matthew XXII, **sotinen** is the name of the city in which Joseph took refuge. Here he lodges in the temple. In the B version the name of the city is **Sotrina**. Here Joseph and his family lodge in the house of a widow. The poem, as usual, follows the B version, which differs greatly from the A version beyond this chapter.

1596. The MS. has **yklone**.

1614. **Farly** is crossed out after **was** in the MS.

1635. After the last word in the line, **-ght** is added below.

1675 ff. For variant versions of this incident, see Tischendorf, *op. cit.*, p. 91.

1705 ff. Cf. Exodus xiv.

1727 ff. At this point the A version of Pseudo-Matthew records the return from Egypt. The B version records a miracle of grain and dead fish. Neither incident is in the poem. From this point to l. 2076 there is considerable variation from all versions of Pseudo-Matthew. Cf. variants in Tischendorf, *op. cit.*, pp. 92 ff. Events not recorded in Pseudo-Matthew include an account of the return from Egypt, the miracle of Jesus and the outlaw, the fall of the false gods in Judea, the account of Mary Magdalene, and the anointing scene at the house of Simon the Leper. These differences, with some other incidents, might lead one at first glance to suspect that the poem is a redaction of the French *Le Romanz de Saint Fanuel*. A close comparison of the two texts has convinced me, however, that this is not the case. The differences between this poem and the French one are much more numerous and

significant than those between this poem and the B version of Pseudo-Matthew. It seems reasonable to suppose that if the writer had been following a poem already complete, he would have followed his source more closely than this poem follows *Le Romanz de Saint Faueel*. The additions to and variations from the B version of Pseudo-Matthew seem to be drawn from the author's knowledge of the gospels and of popular legends rather than from another poem.

1765. The small letter *b* is written in the margin of the MS.

1774. The word *at* is written in the margin of the MS.

1793. *Tytter*, Nth. Dial., comp. of *tite*, adv., more readily, more willingly, sooner, rather. N.E.D. Cf. *Cursor Mundi*, 28120 (Cott.):

And titter wald i lesyng make
pat man my worde vn-trew to take.

2014. *Salbour* is apparently drawn from M.E. *slaberen*, to slobber. Here it seems to mean the perspiration taken from Jesus' face.

2022. The MS. has *Solowed* instead of *folowed*.

2032. After *and*, *hyse* is crossed out in the MS.

2039. *Pop* is probably a derivative of the O.F. *popiner*, though the origin is uncertain. It means to paint, to adorn with a cosmetic. N.E.D.

2076. The rime is imperfect. Perhaps "*zette*" was intended, or perhaps the poet replaced rime by assonance.

2077-2232. In the A version of Pseudo-Matthew XXX, XXXI, and XXXVIII Zachyas is both the advisor of Joseph and Mary and the teacher of Jesus, who puts him to shame by the display of superior wisdom. The B version combines this account into a single series of incidents regarding the attempt to educate Jesus. The poem follows the B version.

2079. This line does not rime with the remainder of the stanza. It rimes with the preceding couplet instead.

2119. "*Manstate at draw*," i.e. he began to draw to man's estate.

2207. *For* is written in the margin of the MS. before this line.

2233-2256. Pseudo-Matthew gives no account of this incident.

2257-80. In the A version of Pseudo-Matthew Jesus, not the maid, is sent to the well. The B version is similar to the poem.

2281-2304. The A version of Pseudo-Matthew XXXIV gives the miracle of the wheat. Cf. ll. 2614 ff. The B version gives this and the James Alpheus incident. Following this, the A version, XXXV and XXXVI, gives a miracle of Jesus and a lioness and one of the partition of the waters of the Jordan. These are in neither the B version nor the poem. The James Alpheus incident is given in ch. xli of the A version, but there the victim is James, son of Joseph.

2305-2367. The A version of Pseudo-Matthew says that Jesus lengthened the beam for Joseph. It does not give the incident of leaping onto the sunbeams. The B version gives both incidents but says that Jesus lengthened the beam for "*quidam architector lignifaber*." The poem follows B. Chapters XXXVIII and XXXIX of the A version give a second series of incidents attending the attempt to educate Jesus according to the accepted method. The B version includes these incidents in Chapters XXX and XXXI. Cf. ll. 2077-2232 of the poem.

2317. *Sayd* is repeated in the MS.

2377-2940. These lines have no counterpart in Pseudo-Matthew, nor have I been able to find sources for them except in the few cases noted below.

2455-81. This incident is related in the poem printed in Horstmann's *Altenglische Legenden*, Paderborn, 1875, pp. 24 ff.

2474. At the point where I have read *ihesus* the MS. has been changed and is illegible.

2592. For a discussion of the *somer play* see Chambers' *Mediaeval Stage*, 1, 114, 126, 173, and 183. Note that all the children were singing and that each one carried a green branch in his hand. The passage shows a power and exactness of portrayal indicating personal knowledge. Doubtless the author had witnessed many of these popular summer feasts and plays.

2665-2772. Cf. Horstmann, *op. cit.*, pp. 39 ff. The Arabic Gospel of the Infancy XXXVII has a variant account of this incident.

2726. After *may* in the MS. **W** is written.

2769. **Blan** is pret. of *blinnen*, to cease.

2793. A *shout* is a flat-bottomed boat used on canals and shallow rivers. It is still used in England, according to the *Century Dictionary*.

2845-2940. Cf. *Cursor Mundi*, ll. 12577 ff., and Luke iii. 41-52, for slightly different versions of this part of the story. I find no account exactly similar to that in the poem.

2941-2988. The A version of Pseudo-Matthew XLII gives an account of a banquet of Joseph and his sons. The B version notes Joseph's death and gives an account of Anne's three husbands and her children by each husband. Variants are to be found in the Latin Gospel of Thomas XV and in *Cursor Mundi*, ll. 12485 ff. Cf. also the corresponding account in the poem from MS. Bodl. 10234 printed herewith. The Gospel of Pseudo-Matthew ends at this point in the story.

2989-3042. Cf. Matthew ix. 27-32, which has two men.

3043-3126. See notes on ll. 2941-88. The same account is to be found in *Legenda Aurea*, p. 586 (Graesse ed.). *Cursor Mundi*, ll. 12517 ff., omits the death of Joseph.

3127-92. Cf. Matthew viii. 2-14.

3130-32. This stanza lacks three verses, but there is no break in the MS. See Matthew, *ibid.*, for the context.

3160. **Bonetyuouse** is a peculiar spelling of *bountevous*. For the latter form see Chaucer's *Troilus*, I, 883.

3174-76. Three lines missing without break in the MS. Cf. Matthew viii. 5-14.

3193-3240. Cf. Matthew ix. 9, and Luke v. 1-12.

3241-3324. Cf. John ii. 1-12, and Horstmann, *op. cit.*, p. 58.

3267. According to rime, this line belongs with the preceding stanza; but the stanzaic structure demands the present position. **All** is probably a scribal insertion.

3337-72. Matthew xx. 30-34 has two men.

3373-3408. Cf. Matthew xix. 27-30.

3409-57. This same source is given in the B version of Pseudo-Matthew XLII. Cf. Tischendorf, *op. cit.*, pp. 111-12.

NOTES

TO MS. TRINITY COLLEGE, CAMBRIDGE, 601

(English Poets R. 3. 21)

1. After the **incipit** the name of Lydgate is added in a different hand from that in which the MS. is written. It has already been suggested that this is probably an addition by Stow.

32. **Parage**, birth, perhaps generalized to status, rank, nature. Cf. Chaucer's *Canterbury Tales*, D 250. The line probably means "which are devoid of reason by their very nature."

99. Lydgate's name is added after the prologue as in 1.

106. **This day** is Saint Anne's Day (July 26).

129. **Cardyd**, purified as wool is when carded.

169. See the apocryphal Gospel of the Nativity of Mary, I, 1-3.

215. **Of oure fadyr Iacob, lowsyng the bond** refers to God's covenant with Jacob and the promise of a Redeemer. Cf. Numbers xxiv. 17-19, and 1 Chronicles xvi. 17.

218. Cf. Genesis xxxv. 22.

223. Cf. Ezek. xxiv. 24 and Matthew i. 8-9.

229. **Lemes**, O.E. *lēoma*, flames. Cf. Chaucer's *Canterbury Tales*, B 4120.

232. This **Iudas** is not Judas Iscariot but Judas, brother of Jesus. Cf. Matthew xiii. 55. **Levi** is the son of Alpheus. Cf. Mark ii. 14.

236. Cf. Eph. ii. 20, where Christ is called the **chief corner stone of the building**.

247. Cf. note to l. 106.

295. Professor Carleton Brown suggested to me that **boose** might be a spelling of **busch**, which the context requires. That his suggestion was correct is evidenced by the following passage from E.E.T.S., Extra Series 19, p. 296: "By this busshe ys vnderstonde our lady that was fyred & brente not. for she was moder without losse of maydenhod." And William of Shoreham, vi. 19, "pou art þe bosche of synay."

297. **Gloose**, deceit. Cf. *Cursor Mundi*, 26774:

pai come to scrift a glos to make.

302 ff. This allegory of the thorns seems to be an application of Matthew xiii. 18-23 to the Jews.

312 ff. This stanza is largely a repetition of ll. 169-175. The author has wandered away from his theme and now picks it up at the beginning.

319 ff. This tripartite division of wealth, as has been noted, is common to all the accounts of Joachim and Anna.

397. The reference here is to the feeding of Mary by the angels during her sojourn in the temple. This legend is common to all the apocryphal narratives.

414 ff. The references to Matthew are doubtless to the apocryphal Gospel of Pseudo-Matthew, which was popular in both France and England.

417. **A row** is equivalent to on row, in a row, in order. Cf. Chaucer's *House of Fame*, 1692, and *Canterbury Tales*, D 506.

421. **Omely**, or homily, is, of course, the common name for a sermon or utterance of truth. Apparently it is here used in the abstract sense and not with reference to any particular homily.

432 ff. Cf. Genesis xv. 18 and Matthew i. 1.

440. Cf. Matthew i. 1-18.

468. **Syndony**, a thin fabric of cotton, linen, or silk. *Cent. Dic.* Cf. *Joseph of Arimathia* (E.E.T.S. ed.), p. 37:

So Joseph layde Ihesu to rest in his sepulture,
And wrapped his body in a cloth called sendony.

509. **Rother**, rudder.

532. **Fynaunce** is here used in the sense of ransom. Cf. *Rom. of Partenay* (E.E.T.S. 22), l. 1853.

576. **Prefynyte**, *L. praefinitus*, *p.p.*, predetermined.

597. The same hand that wrote the remainder of the MS. has written in the left margin *Deus pars hereditate mee*.

598 ff. Cf. Psalm xvi. 5.

618. **Conspect**, *F.*, a general view, in the sight of.

630. Anne is Hannah, mother of Samuel. Cf. 1 Samuel ii. 21.

633. **Bonechyeff**, O.F. *bon chief*, good fortune, happiness.

659. Lydgate's name is again written at the end of the poem by the same hand that wrote it in the other places.

NOTES

TO MS. BODLEY 10234

(Tanner 407)

Throughout this poem there are certain stops or periods. It is impossible to tell whether these are the result of carelessness on the part of the scribe in allowing his pen to rest after a given word or are an attempt at an elementary sort of punctuation. In any event, the text is both more interesting and more exactly reproduced by allowing it to stand without additional punctuation. It is therefore reproduced with these marks as they appear in the MS.

36 ff. Note that Mary, daughter of Anne and Cleophas and wife of Alpheus, is the mother of four children. In the Minnesota MS. version, ll. 3063 ff., she is the mother of James and Joseph only.

56. **Thys tyme** of 3eere is the time of the Feast of St. Anne (July 26).

61. The sister of Anne is called Emeryne in the Minnesota MS. version, l. 3053.

64. **Syb**, related to, akin to. Cf. Chaucer's *Romaunt of the Rose*, 1199, and *Canterbury Tales*, B 2565.

69. The book of St. Jerome might be either the Gospel of the Nativity or the Gospel of Pseudo-Matthew, for both were attributed to him. Apparently the former is meant here, for the author follows it more closely than the latter.

103. The priest, according to the Gospel of the Nativity, was Issachar.

141. **Skyl**, cause, reason. Cf. note to Minnesota MS. version, l. 169.

149. Cf. Genesis xxx. 24 and the Gospel of the Nativity, ch. iii. Joseph was not the son of Isaac and Rebekah but of Jacob and Rachel. For the preceding ll., cf. Genesis xvii. 16-19 and xxi. 1-5.

153. Cf. Judges xiii. 24 and the Gospel of the Nativity iii.

157. Cf. Luke i. 5-20. John the Baptist is not mentioned in the Gospel of the Nativity.

224. The Minnesota MS. version, l. 301, has **xv greces**. The Gospel of the Nativity has *quindecim graduum psalmos quindecim ascensionis gradus*. Cf. note on l. 301 of the Minnesota MS. version. It is possible that the scribe had before him a version containing **grecys** and that he misread it as **pasys**.

265 ff. The miraculous powers of the Virgin Mary are not given in the Gospel of the Nativity. They are given in Pseudo-Matthew. Cf. the Minnesota MS. version, ll. 379 ff.

274. The Minnesota MS. version, following the B version of Pseudo-Matthew, has twelve instead of fourteen years as the age of Mary at this time. The Gospel of the Nativity has twelve years; so has the Protovangelion of James.

309. **Mountenans**, the length of. Cf. Chaucer's *Troilus*, ii. 1707.

316. The author freely but inaccurately renders *familia David* as **dwelling wit kyng dauid**.

373 ff. The reasons for the virgin birth are not given in the Gospel of the Nativity.

376. **Mowseng**, musing, meditation.

411. Cf. Matthew xxvi. 47 and Luke xxii. 47. These do not give any idea of the number accompanying Judas. They simply say **a great multitude**.

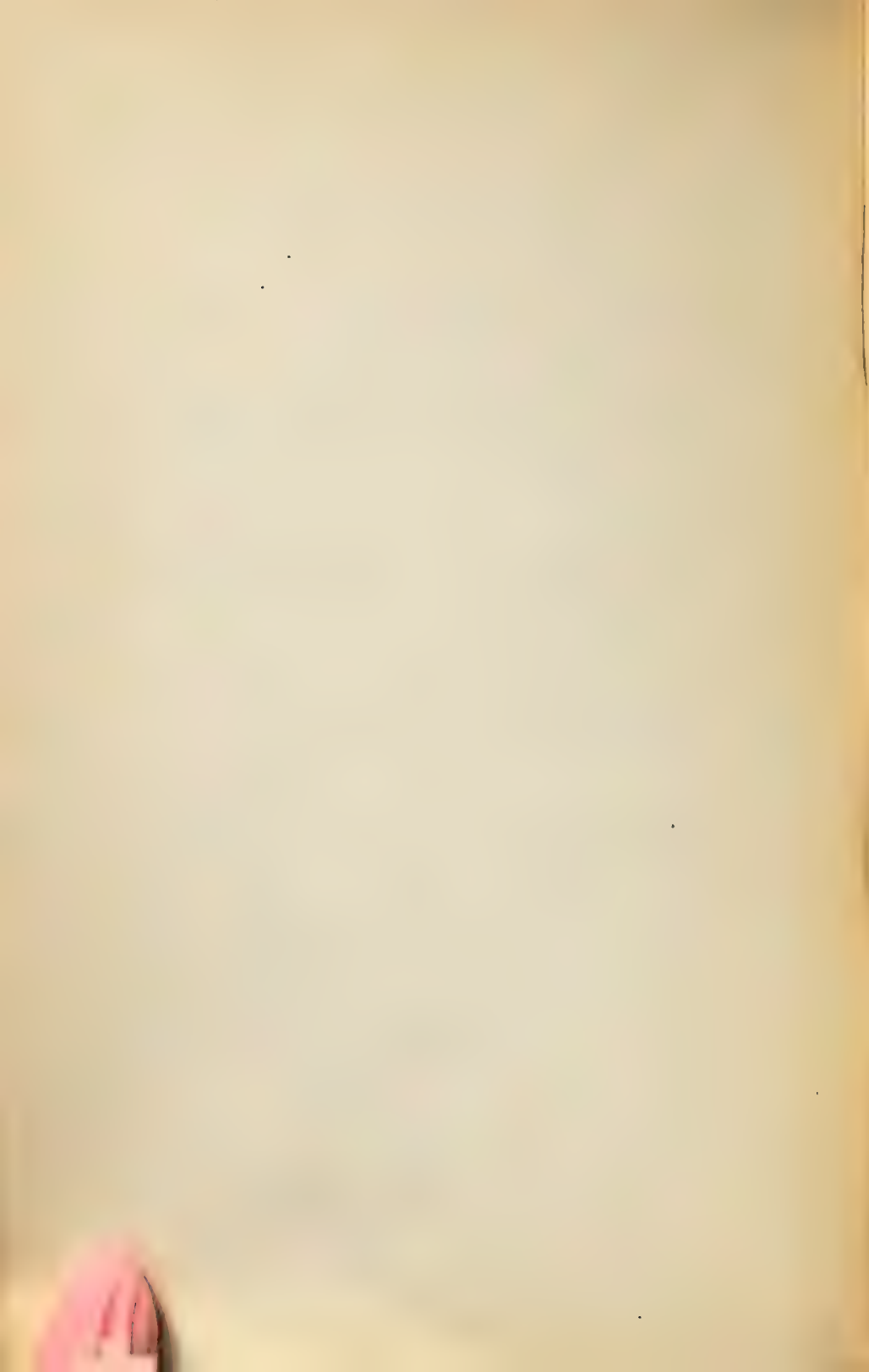
443. I find no other account of the completeness and perfection of Christ at the time of his conception. This is probably an original adornment on the part of the author.

453. **This gylde** is important because it indicates that the poem was made especially for a guild celebration. The guild for which it was made was possibly the St. Anne's Guild in the "Parish of St. Peter at the Skinmarket," Lincoln, which was founded in 1344. See A. F. Westlake's *The Parish Gilds of Mediaeval England*, p. 168, and the discussion in that part of the introduction devoted to sources and authorship.

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May 1928.

PUBLISHER:

LONDON: HUMPHREY MILFORD, OXFORD UNIV. PRESS, AMEN HOUSE, E.C. 4.

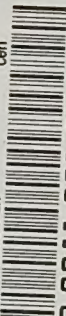
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